

The Literary Digest

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The articles in the Review Department are not excerpts, but condensations of the original articles specially re-written by the editors of THE LITERARY DIGEST. The articles from Foreign Periodicals are prepared by our own Translators.

EDITORIAL NOTES.

AMONG the articles in this issue worthy of special consideration we note the following:

Silver Legislation and its Results.—A former Director of the United States Mint here points out the permanent result of a silver basis for our currency, viz.: the uncertainty in the value of our money as measured by the money of commerce—gold.

French Movements in Eastern Siam.—Sir Richard Temple, whose lifelong career in India and high reputation for statesmanship, entitle him to speak with authority on Oriental politics, contributes an article on the Siam embroglio full of interesting geographical information, and maintains his reputation for statesmanship by the guarded character of his comments.

A Sceptical Politician.—A German writer here calls attention to the opinions in regard to the Republic expressed by the French political writer, Charles Benoist, whose articles have frequently appeared in our columns.

Relation of Economic Study to Charity.—This paper points out, *apropos* of the labors of Frederic Le Play and Charles Booth, that poverty is to be studied by the same methods employed in other departments of knowledge, viz., observation, induction, and deduction.

A Case of Social Myopia.—A recent application to the Governor and Council of Massachusetts for the pardon of a notorious criminal, a "famous bank-robber," here furnishes a text for pointing out certain social short-sightedness in making an unwise application of the gospel of love.

The Future of Silver.—M. Paul Leroy-Beaulieu, one of the greatest living authorities on the subject, gives his reasons for believing that the price of silver will fall still lower, even if the United States does not repeal the Sherman Act. In the latter case, he predicts, that while silver will sell for between 25 and 30 pence an ounce, the price will remain more or less stationary, and gold will flow, for a time at least, from Europe to the United States.

Holy Buddhist Tales.—In this translation, from a paper in a Dutch periodical, is given an account of the Yataka, or *Book of Tales*, written in the Pali tongue, considered holy by the Buddhists of Ceylon and Southern India.

Science, Work, and Happiness.—A Russian writer here controverts the opinions expressed by Emile Zola in a recent address to students in Paris, maintaining that the morality which Zola preaches is wholly unfit and impossible for the masses.

Flight, Wing-Stroke, and Wind.—This article is limited to an attack on what the author conceives to be fundamental errors in the theory of bird-flight, viz., the assumption that flight is in any sense dependent on wing-stroke or wind.

My Testament.—Père Hyacinthe, having reached the age of sixty-six, here publishes his Testament, in which he bequeaths to the world his opinions in regard to the future of Christianity.

The Apostles' Creed.—Professor Harnack, called by some "the best ecclesiastical historian now living," here gives what he considers the history of the Apostles' Creed.

Reviews of the World.

POLITICAL.

SILVER LEGISLATION AND ITS RESULTS.

THE HON. EDWARD O. LEECH, LATE DIRECTOR OF THE MINT.

Condensed for THE LITERARY DIGEST from a Paper in
The North American Review, New York, July.

FROM the formation of the Government our coinage legislation has been out of touch with the rest of the world. The first Coinage Act (1792) authorized the unrestricted mintage of gold and silver, at the proportion of 1 of gold to 15 of silver—a ratio not in accordance with the commercial value of the two metals. To remedy this undervaluation of gold, in 1834 (and supplemental Act of 1837), the ratio in coinage was fixed at 1 to 15.988—practically 1 to 16. This change did not correspond to the commercial value of the two metals, and, as a consequence, from 1834 to 1878, gold constituted our only metallic currency.

In 1873 Congress abolished the silver dollar, and gold was made the sole standard of value.

The silver legislation of this country, commencing in 1878, has been a series of compromise measures with the advocates of free-silver coinage.

When we entered upon the era of silver legislation our currency was entirely a gold currency, a currency based on gold. No silver coins, except change-money, nor silver notes embarrassed us. Our stock of gold was increasing rapidly and enormously. The gold coinage of our mints aggregated in the six fiscal years, 1873-1878, \$254,302,134. Ample facility was provided for the issue of additional currency by the provision of the National Banking-Law. Not a single mint in Europe was open for the coinage of silver for individuals.

In 1878 the House of Representatives passed a Bill for the free coinage of silver dollars. This was amended in the Senate, concurred in by the House, and finally enacted into a law over a Presidential veto, by which the coinage of the silver dollar, with full debt-paying power, was restored—not for individuals, as prior to 1873, but on Government account; the law requiring the mandatory purchase and coinage, monthly, of not less than two million, nor more than four million, dollars' worth of silver bullion. Although only the minimum amount was purchased and coined, the purchases of silver under this Act aggregated 291,292,019 ounces, costing \$308,190,262, from which there were coined and issued, either in actual dollars or paper certificates, \$378,166,795.

In the meantime, notwithstanding this enormous absorption of silver by our Government for currency purposes, the market price of that metal had fallen from \$1.20½ an ounce on February 28, 1878, to \$0.92 an ounce on May 29, 1889, and the value of the silver dollar from \$0.93 to \$0.71. On June 17, 1890, the Senate, by a vote of 42 to 25, passed a Bill for the unrestricted coinage of silver into legal dollars at the ratio of 16 to 1. Because of the danger that this Bill would pass the House of Representatives, as a compromise measure, the Act of July 19, 1890, the present silver law (improperly called the "Sherman" Act) was passed, which required the purchase by the Treasury Department, monthly of 4,500,000 ounces of silver. The Act required the coinage into dollars, monthly, until July 1, 1891,

of 2,000,000 ounces of the silver purchased. The one saving clause of this Law is the declaration, inserted by Senator Sherman, that it is the "established policy of the United States to maintain the two metals on a parity with each other upon the present legal ratio, or such ratio as may be provided by law."

Under the operation of this Law, the Treasury has purchased from August 13, 1890 to June 1, 1893, 152,413,792 ounces of silver, worth at the present price of silver, \$126,503,447—an actual loss of over \$17,000,000.

At a time when the mints of all Europe were closed to the coinage of silver money, when the most strenuous efforts were made by European countries to place themselves on the gold standard, this country has gone on and on forcing silver currency into the channels of trade and piling up silver bars in its Treasury.

We have arrived at a point where no man, whose eyes are not absolutely blinded to the facts, can fail to see that the limit of silver-absorption has been reached, unless we are prepared to place our currency on a silver basis. Gold is leaving our shores in such alarming quantities and with such steady persistence as to startle the most unconcerned. Commencing in May, 1888, the gold shipments have aggregated to June, 1889, over \$328,000,000. During the same period the imports of gold have amounted to \$114,683,035. The stock of free gold in the Treasury has fallen during the same period from \$218,818,253 to 95,048,640.

The result of the change from a gold to a silver currency has been to produce a thorough distrust in our ability to maintain gold payments. This impression has become so general abroad that an enormous amount of American securities, the most profitable form of investment for the European, have, during the past two years, been sent back here for sale, causing the balance of account to be almost continuously against us, notwithstanding the large exports of breadstuffs and other material from the United States.

At home the same apprehension has become almost universal among bankers and business men in the Eastern and Middle States, creating a feeling of distrust, resulting in a contraction of credits, or, at least, a more careful placing of credits and discouraging new business enterprises.

The remedy naturally suggests itself—the absolute repeal of the present Silver Law.

The root of the evil lies in the present Silver Law, and unless this is removed it seems inevitable that our currency must reach a silver basis. What does a silver basis mean? It means, in the first instance, a violent and enormous contraction of our currency by the withdrawal of gold coins and gold certificates from circulation. After the first shock, when values have adjusted themselves to existing conditions, it means that the paying power of our money in foreign exchanges will be depreciated to the commercial value of our silver dollar, whatever that may be. We have an excellent illustration in Mexico of a country which is on a settled silver basis. The Mexican silver dollar, although it contains more silver than our dollar, has a purchasing power in foreign exchanges equal only to its value as silver bullion.

In this lies the permanent evil of a silver basis for our currency: *the uncertainty in the value of our money as measured by the money of commerce—gold.*

FRENCH MOVEMENTS IN EASTERN SIAM.

SIR RICHARD TEMPLE, BART, M.P.

Condensed for THE LITERARY DIGEST from a Paper in
Fortnightly Review, London, July.

THE movements of the French on the river Mekhong, in the Siamese Kingdom, have naturally enough been exciting some attention among Englishmen. Doubtless many people in England hope that the trouble, if there be any, will blow over, as it is always convenient to hope, when our intervention may be embarrassing. But those who know the East, and are, therefore, better able to penetrate the surface of such affairs, know but too well that danger to British interests lurks in these French movements, for thereby the independ-

ence of Siam is menaced. And though Siam is not under British protection, nor exclusively under British influence, yet that kingdom is partly under British influence, and occupies an important position between Burmah in the British Empire on the one hand, and Cochin-China or Indo-China, in the French Empire, on the other hand. The independence of Siam, her freedom from any exclusive foreign influence, and the inviolability of her territory, are distinctly matters of concern to England.

The river Mekhong, the scene of recent French enterprise, rises in the mountainous plateaux that form the southern boundary of Yunnan and China. It then passes southeastwards through Shan States—some wild, some tributary, to Siam—to what I will call its middle region, where with one great bend it takes a southerly course through its lower region to the eastern extremity of the Gulf of Cambodia, of which the coast belongs partly to Siam. This lower region is usually named Cambodia, the Mekhong here is also called the Cambodia. It is for the most part French territory.

Returning now to the middle territory, which embraces some 500 to 800 miles of the river's course. The stream trends eastward towards the China Sea which it approaches within 200 or 300 miles as the crow flies when it is diverted by an important range of mountains which constitute the watershed of the region, for nearly a thousand miles north and south. From that watershed eastward the streams run to the China Sea, and end at the coast which is mostly or entirely in the French Empire. From the watershed of the range eastwards to the China Sea nobody would question the French authority. But from the same watershed westward the drainage is to the mid-basin of the Mekhong, and there the French authority ought to be questioned if any assertion of it were attempted. Further South, near the delta of the river, French jurisdiction would certainly extend to the right bank, and in the delta to both banks. The middle region, on both banks of the river and to the base of the mountain region eastward is Siamese by fairly long possession, and an ordinarily good title according to Oriental politics.

Now, of late the French have been operating by armed force as we understand, in the middle region of the Mekhong. There has been no correspondence as yet with the British Government, either on the part of France or of Siam; but if England has an interest in the independence of Siam she is concerned to watch jealously the French movements above indicated. The kingdom of Siam, we must remember, lies between the southeasterly portion of the British Indian Empire, and the French Empire of Cochin-China, or Indo-China as it is now called. We desire to be on the best terms possible with our French neighbors in the East; but there is no disguising the fact that the French caused us much trouble in Upper Burma, as it then was in 1884-85, which trouble, if not averted would have cut off our possession in the Irrawaddy valley from contact with China. Probably France may not be entertaining any thought of annexing Siam. But it would be doing no injustice to our French neighbors to say that they aim at consolidating their Indo-China dominion at the expense of Siam and of acquiring a paramount influence in Siam to the exclusion of all other influences—among which British influence would be in the first place excluded. England, on the other hand, has never thought of annexing Siam, nor of excluding French influence. Our diplomatic dealings with Siam will show that we have always desired its dynastic sequence, the peaceful succession to its Crown, the independence of its administration. The action of the British Government in the Siamese difficulties of 1873-74 affords a notable instance. France was also represented on that occasion, and she concurred with England in affirming that the independence of Siam should be respected, inclusive of its feudatories, tributaries, and dependents.

Granting that France may not yet have any far-reaching

ambition respecting the Kingdom of Siam, also that she may not now desire to extend her Cambodian province northwards up the Mekhong valley, yet we must suppose that she has some policy in these movements of hers in the mid-valley of that river, and the natural explanation is that the tract in question separates her new dominion, consisting of Tonquin, Annam, and Cochinchina from her territory or settlement of Cambodia, with its capital at Saigon, and that she desires to establish a land-connection between them. But if one part of Siam may be taken, so may another, bit by bit, piecemeal, till the whole be absorbed. If England objects to this—and, from her antecedents in Siam, she has every right to object—then let her recollect the old maxim, *Principiis obsta*.

A SCEPTICAL POLITICIAN.

LUDWIG JACOBOWSKI.

Translated and Condensed for THE LITERARY DIGEST from a Paper in
Die Gegenwart, Berlin, No. 24.

THE good old three forms of government, of which Aristotle speaks, are still in full swing at the present day. Monarchy, Aristocracy, and Democracy are still thought to be the only forms in which the supreme rule of the State can be clothed. The defenders of each of these forms of government praise it as the best. There would not be much harm in this, if their theories resulted in only a war of words.

If we could definitely prove the superiority of any one of these systems! But in vain do we look for decisive proofs; the times, the country, race-differences, make a system which answers the purpose in one part of the world utterly impracticable in another. Europe has now been for some centuries chiefly monarchic. With two exceptions, France and Switzerland, the most civilized Continent has adopted monarchy.

Of these two exceptions, France especially, has, up to the present time, given an exhibition of the Republican form of Government which will hardly lead other nations to adopt it. France has been very earnest in her endeavors to educate her people concerning the liberties of the ancient Romans, whose virtues we would emulate. Robespierre and Thiers both believed themselves to be shining examples of these virtues.

It is, however, very remarkable that a voice should now be heard coming from the very midst of the Republican camp, denouncing Republicanism as a first-class piece of sophistry. Charles Benoist, the well-known author of "L'Etat et L'Eglise," "La Politique du Roi Charles V," etc., has analyzed in a sceptical manner every form of government in his "Sophismes politiques de ce temps." Benoist calls himself a Republican by convictions, but he denies very strongly that the Republic is good and pure.

He attacks first the idea that there ever has been a pure democracy. He says with Roscher: "Although the elements of the State may be divided into these three parts, I am not aware that any government has ever been purely monarchic, aristocratic, or democratic." Another sophism which falls under the knife of Benoist is that genuine French one which calls all virtues Republican. Montesquieu has said in his "Spirit of the Law" that a democratic State requires an amount of actual virtue not easily found in a monarchy. This phrase intoxicates the French, but the heartless Benoist calls it "bosh," the last thing for an orator to fall back upon, when he does not know what to say. The best proof of this is France herself. The Republic is nothing but a change of name, a revolutionary title. Can this corrupt, sybaritic society change itself so quickly? To make money, to hunt for office, to ride in one's own carriage, and have a box at the theatre have been the French ideals. If the French are to manifest Roman virtue all at once, where did they hide it all this time? But the talk about "democratic virtue" is not the only one of those good old standbys of political orators. Rights of man, liberty, equality, fraternity, all these words which once caused the

hearts of the revolutionaries to beat faster, these words are picked to pieces by Benoist with the utmost sangfroid. The declaration of the rights of man he calls a "want-of-confidence" a vote against the past, a protest, a war-cry, but worthless as a plank in a political platform. He believes that this talk about the rights of man simply nurtures Anarchy.

The principle of liberty, as carried out by the Republic, seems to him a ridiculous piece of phraseology and a metaphysical nonentity. The French Revolution decreed that "Freedom finds its principles in nature, [What is that? asks Benoist], is ruled by justice, [What is that?], and defended by the law," [Defended? again asks the incorrigible Benoist].

Thus, he hangs himself like a piece of lead on all the formulas, and phrases, and catch-words of the democracy. "The law," he says, "is the natural enemy of all personal freedom."

The sophism of liberty appears to him the sophism of equality. The politicians say: "The people thirst after equality."

"No, gentlemen," says Benoist, "the people thirst for *panem et circenses*, for change and amusement, for badges and medals and orders which distinguish one individual from another, and thus make them unequal. In America and Switzerland they chase after money [he leaves out France, but just think of Panama, monsieur!]; in France they love office and titles." But money, titles, and offices destroy equality; therefore, he agrees with Herbert Spencer, who also believes that some inequality is beneficial.

The sophism of fraternity is combated by Benoist in Darwin's style, but without acknowledging the great Briton's right to the theory of selection. Now, upon this idea of fraternity is based the "sovereign right of the people"; therefore, Benoist, who still calls himself a Republican, is a little more careful. He does not want to destroy the sovereignty of the people, but only to correct it. He agrees with Napoleon III. that "universal suffrage is a crazy fad, but it will make the round of the world."

Benoist is not without some good advice for the reconstruction of the State. His plan is: "Everything for the people, nothing by the people." He favors the plural vote, and an election to the Senate by middle men. In this way he hopes to get a true picture of the people's ideas, and to be more just to the minority. He does not believe that his countrymen will forego the pleasure of dealing in phraseology. Yet his own work is a sure sign of awakening in the French people.

DENMARK IN THE NEXT WAR.

ALBERT VON FORST.

Translated and Condensed for THE LITERARY DIGEST from a Paper in
Deutsche Revue, Breslau, June.

NOTWITHSTANDING the fact that the Danes are still smarting under the loss of Schleswig-Holstein, Denmark's rôle in the coming European struggle is so clearly indicated by the political and strategic situation of the country, that no very keen insight is required to determine what it will be.

The sentiments of the great majority of the Danes, as enunciated in the press, and voiced in the streets of Copenhagen, are uniformly in favor of escaping the burdens and sacrifices which an active participation in the coming war would entail; of maintaining the strictest neutrality, and of neither affording France the opportunity of making Denmark a basis for her offensive operations against Germany, nor of affording Germany a pretext for flooding the country with an overwhelming force. The domestic relations of the royal houses of Denmark and Russia are powerless to influence the majority of the Danes in this matter; and so far as can be gathered from the Danish press and the recent utterances of the Danish Chancellor, nothing is farther from the thoughts of King Christian than an alliance with France or Russia in the event of war.

It is very clearly recognized in Denmark that in such a war

Germany is not only the nearest neighbor, but the most important factor that Denmark would have to reckon with. The chances of victory for the contending foes are regarded as doubtful, and although, on the one hand, Denmark might possibly recover Schleswig-Holstein, on the other hand she would incur the risk of losing Jutland and so much of the islands as would reduce her to duodecimo dimensions, besides incurring ruinous financial obligations to meet the expenses of the war.

How is it, then, it may be asked, that, with such pronouncedly peaceful sentiments, the Danes are, nevertheless, engaged in fortifying Copenhagen, and converting it into one extended fortress? The answer to this question and the one given by the Danes themselves is "For the exclusive purpose of maintaining the neutrality and independence of the land, and deterring every other Power from the attempt to send a fleet to Copenhagen in the event of war," thus making that well-provisioned city the basis of its operations.

Now, until the fortification of Copenhagen, neither Germany nor Denmark had it in her power to prevent the appearance of the French fleet before Copenhagen, where, by threat of bombardment, it might intimidate the Danes into coöperation with France. Of Copenhagen with its 380,000 inhabitants, it may be said with more truth than of Paris, that it is the metropolis. The attempt to resist invasion after its surrender would be simply hopeless; its fortification was, therefore, of first-class importance; even if, contrary to all expectation, the measure should provoke Germany to aggressive action, the city would be defensible, at least for a time, until the diplomatic intervention or military aid of friendly Powers could be invoked. In fact, the extended defenses of Copenhagen, when completed, will constitute a camp capable of sheltering the whole military force of the Kingdom, and of making a protracted stand against even overwhelming forces both by sea and land.

If, then, as may be confidently concluded, the fortification of Copenhagen was undertaken by the Danish Government with the express design of maintaining the neutrality of the country, it needs only the closing of the two Belts by suitable fortresses at Nykøbing and Korsør to afford an insuperable bar to any effective French attack on the Baltic coasts, and thus relieve Germany from the necessity of maintaining any considerable force on that frontier.

Still more favorable will be the conditions for Germany when the North-Sea canal shall be completed, for, the two German squadrons, unless confined to their harbors in both seas by France's superior navy, will then be able to unite at any moment and harass transport-boats, colliers, isolated battle-ships, and smaller squadrons.

Under any circumstances, there would be no great inducement for France to weaken her Mediterranean fleet for a doubtful enterprise in the Baltic or North Sea; but, apart from political and strategic grounds, there is an ethical significance in Denmark's timely and practical intimation that she will not allow herself to be forced into participation in the wars of the Great Powers. The Danish Government evidently appreciates the force of Bluntschli's axiom that "International Rights protect only those States which are fitted for survival."

THE SWEDISH-NORWEGIAN UNION.

A SWEDISH VIEW.

OTTO VARENIUS.

Translated and Condensed for THE LITERARY DIGEST from a Paper in *Svensk Tidskrift, Sjunde o. Attonde Häftet, Upsala.*

THE students' association *Heimdal* has just published Prof. R. Kjellén's views on the "Genesis of the Union," and thereby given most essential data for the comprehension of the nature of the Swedish-Norwegian Union.

Professor Kjellén treats the subject of the union under three headings: The Genesis of the Union; The Origin of the Union Treaties; and The Nature of the Treaties. The reason

for this division lies in the importance he attaches to the Moss Convention. He argues that Norway is at once placed beyond the question of absolute obedience to Sweden by that Convention, because the Swedish King at that time promised to accept the Eidsvold Constitution with such modifications, however, as circumstances dictated and the Storting assented to. Had the Swedish King not accepted that Constitution, Norway would, according to the Peace at Kiel, be absolutely subject to Sweden.

The Peace at Kiel gave Norway to Sweden as a possession of the Swedish Crown, though Sweden was not allowed to partition Norway. Norway was to remain a whole. But the Moss Convention changed this by giving to Norway a coördinate position as a State. Hence, whatever the Norwegians did after that time in relation to the Union would be voluntary, and could be changed voluntarily. According to this, there can be no question about the fact of the Union, only about *how* it should be arranged. The discussion resulted in the Treaty of Union, Norway's Constitution, and the Rigsact. Professor Kjellén holds that the Swedish King in the Moss Convention guaranteed to Norway certain paragraphs of the Eidsvold Constitution which should remain unchanged. These paragraphs from Norway's Constitution of November 4, 1814, which were taken unchanged from the Eidsvold Constitution, thus became Norway's own and separate Constitution. The other paragraphs, being changed, got a Union character.

We do not think this mode of presenting matters is correct. Sweden would never place herself in so doubtful a position after she had gained such decided advantages at the Peace of Kiel. The promise made by the Swedish King at Moss did not bind him perpetually to act in accordance with the pleasure of the Norwegian Parliament. Sweden had then, as now, the right to enforce the acceptance of her will.

SOCIOLOGICAL.

RELATION OF ECONOMIC STUDY TO CHARITY.

JAMES MARON.

Condensed for THE LITERARY DIGEST from a Paper in

Annals of The American Academy, Philadelphia, July.

THE methods now being employed in the study of poverty are simply the methods by which other sciences than economics have succeeded in enlarging the domain of knowledge, viz., observation, induction, and deduction.

One of the leaders in the new method of the study of society was Frederic Le Play. The chief feature in his method is the comprehensiveness and minuteness of its view of social life. It takes as its starting-point the idea that the unit of society is the family, and that the plexus of social forces can be inductively studied only by means of microscopic observations of a great number of these units. His plan is something more than an economic investigation; it is rather a sociological investigation of the most comprehensive character.

By far the most important, in point of positive results, of the application of modern scientific methods of research to the study of society, and specially to the problems of poverty, is the work of Mr. Charles Booth upon London. He conceived the idea of making an exhaustive study of the population of London from an economic point of view. With this object, he has already, by the aid of an army of assistants, thoroughly explored a great part of London. He has made a careful investigation of a large number of families, and has gleaned, not all, but a vast number of the relevant facts about them. He has classified these facts, and drawn certain provisional conclusions from them. His work is, indeed, in most ways, a perfect model of what such an investigation should be.

The results of Mr. Booth's investigations into the economic condition of a certain portion of the people of London reveal

many interesting points. In the district chosen by him for investigation in the first instance, East London and Hackney, comprising an area of about seven square miles in the east of London there are about 900,000 inhabitants. Of these 64.8 per cent. were above the line of poverty, and 35.2 per cent. below it. Of this 35.2 per cent., or 315,000 persons below the line of poverty, only 6,000 were inmates of institutions, so that over 300,000 persons—one-third of the population of this area—were living in poverty.

But of these 300,000 persons living in poverty, 128,000, or nearly one-half were earning regular low wages; 74,000, or about one-fourth were making irregular earnings; 100,000 were making casual earnings, while 11,000, or four per cent. of the poor, or 1¼ per cent. of the whole population of the district, belonged to the lowest class of occasional laborers, loafers, and semi-criminals.

Here, then, it is clear that in studying the problems of poverty we have to deal not alone with those who claim public relief as paupers, or who claim private charity as beggars, but with the great army from which these classes are constantly recruited, the army of those who live at or under the line of poverty—a great army living at a depressed rate of life, and tending to reduce the vitality of the whole population.

Mr. Booth's empirical investigation into the causes of poverty, reveals as principal or contributory causes, crime, vice, drink, laziness, pauper associations, heredity, mental disease, temper, incapacity, early marriage, large family, extravagance, sickness, death of father, mother, or husband, accident, ill luck, and old age.

Old age was the principal cause in 32.8 per cent. of the cases, sickness in 26.7 per cent. and drink in 12.6 per cent. Old age was a contributory cause in 17 per cent., and drink as a contributory cause, with sickness and old age as principal causes, accounted for 12 per cent. of the pauperism.

Supremely valuable as Mr. Booth's work is, it stops short of a full revelation of a reason for the existence of this mass of poverty. It discloses the immediate, but not the remote causes. For the empirical investigation of these we must turn to the more comprehensive method of Frederic Le Play. Such an investigation would probably show us that poverty, especially in England, is not a creation of to-day, but is largely a legacy from the past. The underpaid weavers and mechanics and the half-starved agricultural laborers of the early years of the century have bequeathed, not wealth, but poverty, which flourishes in corruption.

In a very real sense the sins of the fathers are visited upon the children even unto the third and fourth generation. Whole nations may suffer from some class-sins of a bygone age. Much of the low level of modern life is due, we can hardly doubt, to causes reaching far back in the history of each race. Thus, much of the low level of modern life is due to the existence of a definite nucleus of hereditary pauperism. This hereditary pauperism is due again, in a large measure, no doubt, to the modes of dispensing public and private charity, which have endured, more or less, from the Middle Ages until now.

Much of the misery is due also, no doubt, to the economic changes involved in "modern progress" and the consequent irregularity of employment.

Now the problem of rendering this mass of poverty self-supporting admits no easy solution. If all these hundreds of thousands of workless men were transported to another planet or to some neglected spot upon this one, and their labors organized, spontaneously or otherwise, they might work for each other and get on quite merrily; but we may do more harm than good by attempting to force the unemployed back into the industrial system. If we get them to make things for us which we do not want, we simply waste our money; while if we get them to make things for us that we do want we simply transfer our demand from one set of workmen, whom we are

just now employing, to those newcomers who want employment. If we could simply get them to produce for each other!

There have been numerous experiments in this direction. The oldest modern experiment is the old English Poor Laws, the largest modern experiment is the German Labor-Colony system. The former was a failure, and it was not until the establishment of the Dutch Labor-Colonies, early in the century that the idea of "Work, not alms" was again carried out on any considerable scale.

The farm-colony, pure and simple, may be said to fill two functions, both of them desirable up to a certain point: (1) It provides a healthy, hopeful mode of life for those beaten down in the struggle. (2) It organizes labor. These colonies will avoid injurious influences upon the economic conditions of society, in so far as they are rigidly self-contained, that is, in so far as they avoid sending their subsidized products into the market for sale. For the rest, farm-colonies, though conceivably an efficient, have proved to be a rather expensive, form of poor-relief.

What we want is insight—insight, and always insight. It is very difficult to see the bearing of what goes on under our very eyes, to see with entirely clear and disinterested vision the direction of the forces that are weaving in the roaring loom of time.

A CASE OF SOCIAL MYOPIA.

GEORGE R. STETSON.

Condensed for THE LITERARY DIGEST from a Paper in

Andover Review, Boston, July, August.

MYOPIA in the body politic is indicated in various directions which it is not my purpose to enumerate here. Its most common and most frequently marked appearances are in the suppression of political action at the command of expediency; the popular clamor for State help as an easy and cheap substitute for self-help; the false methods in education, and the resulting moral obtuseness and ignorance of the vital principles of self-government and practical economics; the increase of legislation for private interest; the elevation to office and power of available and subservient men, etc., etc.

A recent application to the Governor and Council of Massachusetts for the pardon of a notorious criminal indicates an acute form of social myopia which is rapidly becoming contagious in all parts of the country. It is commonly reported that the Governor of a neighboring State so far abused the pardoning power during a single term of his office, as to set free eight hundred criminals who were being justly punished for crimes against society.

The ideal standard of normal vision in society must be that which can discern the greatest degree of good for the greatest number.

This particular case of myopia has behind it some peculiar conditions which, upon the application of our ideal standard, appear extremely threatening and dangerous to our social organizations, and subversive of good government.

Since the days of Penn and Howard, the housing, condition, and treatment of prisoners has been so much improved, ameliorated, and humanized, as well as sentimentalized, that punishment has almost ceased to be punishment in anything but the name. The criminal being a necessary factor in the innumerable associations and societies formed for his protection, care, and comfort, during and after his confinement, is correspondingly raised in dignity and self-importance, and poses as an important member of society who is momentarily suffering the penalty of his indiscretion or misfortune. He feels sensitively the criticisms of the press, the unreasonable efforts of society to protect itself against him, and the condemnation of those who happen to be outside the walls while he

is inside. Under our liberal prison-management (not regulations) he has books, newspapers, pens, ink, paper, employment, instruction, amusement, and good wholesome food; and, at his elbow an eager newspaper-press, anxious to print his complaints, accusations, and threats against those in authority over him; for which journalistic favors they plead and overbid each other, the more notorious the criminal, the higher being the bid.

Criminals consider that the commission of crime does not lessen their claim upon society, and we have an indignant complaint from twenty-six prisoners who were locked up ("planted" they called it) for insubordination, that "they had nothing to read or occupy their minds, not even a Bible." The deprivation of the Bible was no doubt very keenly felt.

"It is a startling fact," remarks the *Summary*, "that the average criminal has hardly any clearer conception of his own position, and of his actual relations to society, than the average lunatic" and the justice of the remark is amply vindicated. The criminal in our society is simply a natural development of the "hoodlum," the gamin, and the youthful barbarian in whom egoism and ethical agnosticism is triumphant.

The increase of this lawless class in town and country, which is grouped on the street-corners, and given to robbing orchards and gardens, stealing pet animals, insulting women, etc., etc., and is boisterous, insolent, offensive, and wholly regardless of the rights of others, is deplored by all right-minded citizens in all sections of the country.

The difficulty of bringing these youthful criminals to justice, the cowardly fear and dislike of complaining, has the effect of increasing their boldness and of weakening the principle of authority and respect for law in the family and the State.

A remarkable instance of myopic conditions and confusion of ethical and social ideas outside the bars, is found in the "hearing" of the recent application to the Governor and Council of Massachusetts for the pardon of a "famous bank-robber," the notorious criminal previously referred to. This application is fortified by the support of the jury who convicted him, the officers and depositors of the bank which he robbed, of many prominent citizens, of the chief detective who was paid heavily for his apprehension, a humanitarian, an ex-Governor and ex-Congressman, an ex-Warden of the prison, the party being brought up by the chaplain, who pleads for a "square deal with convicts," which, I am sure, society will readily grant to all who set it the example of "square dealing."

The practical result of extreme humanitarianism is that crime increases in almost the precise ratio of the increase of leniency.

The increase of crime in Massachusetts should convince us that even in two hundred years of material progress we have not yet reached that ideal state when the golden rule is the epitome of law as well as the guide of life, nor so far advanced toward it that we can afford to lay down our arms and supinely surrender to those with whom might is right, and who carry on an active and persistent warfare against all social organism. Tramps, criminals, and cracksmen have a wholesome awe of the State of Delaware, because of the survival there of the whipping-post and pillory, and the efficacy of the punishment is attested by the fact that only one "big job" has been undertaken in that State in a quarter of a century.

I plead for a restoration and revival of normal social vision; not for the abrogation of the gospel of love, but for a wiser discrimination in its application; for a reform in criminal laws and administration of criminal justice; for a more philosophical and less sordid spirit in the treatment of crime and criminals; against the pandering to the love of notoriety in the criminal, which is itself a powerful factor in crime; for an absolute life-sentence for the "habitual incorrigibles," reformatory methods and trials for the "corrigibles" and "accidentals"; for a wholesome restriction of the pardoning power, and for a humanity which has a higher and broader foundation than mere sentiment.

THE FUTURE OF SILVER.

PAUL LEROY-BEAULIEU.

Translated and Condensed for THE LITERARY DIGEST from a Paper in
L'Economiste Français, Paris, July 1.

WHAT is going to become of that poor metal, the victim of the recent facility for providing it, silver? Alas! the outlook for silver is very sad. News of the measures taken by the Government of the Indies sent down the price at once to 31 pence an ounce, such a price as had never been known; it was worth 38 pence a few months since, and its normal value, according to our monetary tariffs, as every one knows, is 62 pence. Thus, at the present moment, it has lost fifty per cent. of its official value and of the real value it had twenty-five years ago.

If the United States persists in buying 4,500,000 ounces of silver a month, in conformity with the requirements of the Sherman Act, the metal will fall still lower. If, however, the United States commits the folly of increasing its stock of silver, in a few months it will lose all its gold; it will fall into the rank of countries with a depreciated standard; it will find itself plunged in an intense crisis.

It must be considered as nearly certain that the United States will repeal at an early date the Sherman Act, that is, it will cease buying silver. It is known that President Cleveland has been for a long time a supporter of such a repeal; the sooner the American Government passes a Repeal Act, the better it will be for it and for all.

In case of the repeal, to what price may we expect silver to fall? It will be used as money in Mexico and China alone, if indeed it can be said that China has such a thing as money. The industrial uses of silver, it is well known, are greatly lessened in amount. The fall of silver below 31 pence is then probable. There are those who predict that the price will descend to 20 pence, for the reason, say they, that, at that price, the production of silver is still remunerative for many mines. If those predictions turn out true, silver will not be worth more than one-third, at least, of its primitive value, that is, from 68 to 72 francs, instead of 218⁰⁰/₁₀₀ francs, a kilogramme.*

This pessimistic forecast may be exaggerated. It is impossible yet to speak on the subject positively. The extent of the fall of silver will depend on a diminution in the amount produced, which, up to this time, has never stopped increasing every year, and on new industrial uses which may be discovered for a metal which has qualities highly appreciated. In any event, it is not improbable, if the United States repeals the Sherman Act, that silver will sell for between 25 and 30 pence an ounce, rather the former than the latter, and will thus not be worth more than from 90 to 105 francs a kilogramme.

What will be, for the world in general, the consequences of the measure just taken by the Indian Government and of the analogous measure, which, it is anticipated, will be taken by the American Government? I believe that the consequences will be happy. These measures will effectually put an end to a very discouraging system, that of having an instrument of exchange always variable and always inclined to a new depreciation. Commerce with the Far East has been made very difficult by this slow, but perpetual decline in the price of silver. Silks were bought in Japan, and before they arrived in Europe their price had fallen 2, 3, and sometimes 4 per cent. In this way the operations of trade with the Far East became singularly uncertain.

Hereafter there is going to be a rapid fall in the price of silver. It may become stationary at one-third or at most two-fifths of its primitive value. Once it has reached that point, however, the variations in price will certainly be much less frequent than before and will not have the same significance as

* A kilogramme, we beg to remind our readers, is equal to 2.2046 pounds avoirdupois.

now. I believe that this new situation will be much more favorable to commercial operations than the present situation. This doctrine I have maintained in these columns uninterruptedly for the last twenty-five years.

As to the pretended rarity of gold, I have often said that there is not the slightest reason for borrowing trouble on that account. Without speaking of other countries, Southern Africa will furnish increasing quantities of gold. The production of that metal, which had fallen to 494,000,000 in 1883, gradually rose to 677,000,000 in 1892; it is probable that, in the course of three or four years, the production will reach 800,000,000, a figure equal to the annual average, 797,209,400 francs, of the period between 1853 and 1857, when the auriferous production reached its maximum.

It is possible that for a time there will be a flow of gold from Europe to the United States and the East Indies, if the former abandons its absurd monetary policy; but the stock of gold in the banks of Europe is enormous, and there would be no result from such an outflow save limited and passing embarrassment, and not a serious crisis.

To conclude, the initiative taken by the Council of India seems to me good, not only from the point of view of Great Britain and Hindoostan, but for universal commerce. If it be followed by the United States, the monetary question which, since 1873, has been the cause of so many discussions, of so much disturbance and annoyance, will reach a solution. Outside the countries which have plunged blindly into paper money, and which appear to be infatuated with it, like the Argentine Republic and Brazil, there will be a relatively fixed base for international exchanges. By that all nations will profit. It will be an honor for England, always so circumspect and decided, that she will have put an end to the impotent and disturbing efforts made to keep up the price of a metal which the immensity of its production has condemned to depreciation. The monetary condition of civilized nations will become more normal.

EDUCATION, LITERATURE, ART.

HOLY BUDDHIST TALES.

DR. S. J. WARREN.

Translated and Condensed for THE LITERARY DIGEST from a Paper in
De Gids, Amsterdam, June.

AMONG the holy writings of the Southern Buddhists in Ceylon, Siam, Burmah, and other parts of Southern India, is a very curious book, altogether unique in its way. This is the *Yâtaka*—the Book of Tales. It combines the veneration due to sacred writings with the more secular but by no means unwelcome quality of being amusing. These *Yâtaka* tales are written in the Pâli tongue, in which the holy books of Buddhism have been kept purer than in the dialects of the mainland. Prof. V. Fausbøll, of Copenhagen, has made it the task of his life to bring these writings before the European public.

THE doctrine of transmigration of the soul gives a peculiar turn to Buddhist literature. Yet it is, perhaps, too much to speak of a *doctrine* of transmigration. It is not a dogma open to doubt, and subject to controversies. The Indian, be he Brahman or Buddhist, is as strongly convinced of his many lives, as he is convinced that he must die. He simply knows that his life has been preceded by many others, and will be followed by as many. And if he fears death, it is because, like a Christian believer, he fears punishment for his sinful life, for, according to the deeds of that life, he has to expect a higher or lower state in the life to come. Yet Buddha denies eternal life, and in a Buddhist work of our present day, a Catechism of the Southern Buddhists, by Subhadda Bhikshu, the existence of a never-dying soul is strictly denied. It is the wish to live which keeps the soul alive, and the highest aim should be to destroy this wish, and be absorbed into

Nirvâna, where all individuality ends for good. The opposite is Niraya, the place of suffering, to which the wicked are sent before they start on another tedious round of sublunary life. But the round of these lives is so long that the Buddhist, though he may deny the immortality of the soul in principle, yet believes it in practice, and he is thoroughly convinced that he will reap the fruit of his present life in the next one, be it good or evil. Buddha strengthened this belief, and he, who knew the lives of all, continually reprimands his hearers by telling them that they lived better lives on a former appearance on earth. This encourages them to improve their present state.

There is thus, in all these *Yâtaka* tales, a cheerful view of life, though they sometimes end with a retirement to a monastery. These tales are always interesting, full of morality and instruction, though sometimes spoiled by too much Eastern fantasy. They are nearly always told by Buddha to his disciples, and the object is to teach the four truths: 1. That all men suffer; 2. How the suffering originates; 3. That suffering may be done away with; 4. How this is to be done. Every one who understands these four truths is on the right road to happiness. But ere the mind can receive a truth, it must be prepared. Therefore the tales—they are intended simply to prepare the disciple for the due conception of the great religious truths.

Although these tales are very realistic, there is not a vestige of low expression or obscene thought in them. They are pure in their Eastern morality. The principle that virtue will be rewarded, and vice punished, runs like a scarlet thread through all these legends. The principle of virtue itself is, in fact, far more powerful than in Western mythology. And everywhere is the Bodhisat—the coming Buddha—the centre and hero of the story. So in the following:

When Brahmadata was King of Benares, the Bodhisat was born as a demi-god in one of the lower heavens, and named Dhamma—virtue. The spirit of evil was also born again at the same time and named Adhamma—vice. Dhamma mounts his divine car, and, accompanied by heavenly women, rides through the world, bringing peace everywhere. He encourages the people to do good, telling them not to walk the way of the wicked; to kill no living being, honor their parents, and keep the day of rest, that they may become worthy of great good. Adhamma also rides through India, but it is his purpose to teach the people wicked ways. The two Devas—gods—meet in the air, neither will at first yield to the other, and the following dialogue ensues:

Dhamma: "Glory and virtue I bring to the world, honored am I by all, by men and gods—give place to me Adhamma!"

Adhamma: "Powerful and mighty am I, strong and without fear, why, then, should I give away before thee?"

D.: "Firstborn is Dhamma, and Adhamma came later, give to the Elder, O Younger, the path!"

A.: "Neither thy wish, nor thy handsome speeches, nor thy greatness shall cause me to fly from thee. To-day shall we do battle!"

D.: "I am mighty and great, and Lord of the Heaven, how then, Adhamma, will you battle with me?"

A.: "Iron breaks gold, but gold never iron; as iron breaks gold shall I break thee, O Dhamma!"

D.: "If thou with force drivest me hence, Adhamma, without respect to the Elder, why, then, I forgive thee, and pardon also thy wicked words."

But the principle of Good so overcomes Adhamma that he is unable to strike at the god; he falls from his car, the earth opens, and he descends into Niraya.

The Lord Buddha does not throw his pearls before the swine. His omniscience enables him to know exactly who is likely to be reformed by his preaching and advice. A beautiful instance of the influence which he wields is the story *Sujâtâ*. It is a kind of "Taming of the Shrew," only he does

not use means so wild and drastic as those of *Petruchio*. Suyâtâ, the daughter-in-law of the Lord's friend, the rich merchant Anâthapindiya, is a shrew. Ever since she has entered the house of her father-in-law she behaves without respect to her husband, growls at his parents, beats the servants, and is altogether what Americans would term "a genuine terror." Once the Lord and his disciples visited Anâthapindiya, and Suyâtâ was, as usual, swearing at the slaves.

"What is that noise?" asked the Lord.

"That is the daughter-in-law. She is neither pious nor good of heart, but speaks evil words the whole day."

"Bring her before me," said the Lord. She comes, and he addresses her thus: "There are, O Suyâtâ, seven kinds of married women. To which do you belong?"

"I do not understand the question, O Lord!"

"There is the *murderer*, who does not even respect her husband's life; the *thief*, who wastes his hard-earned money; the *fine lady*, who is lazy and worthless, and illtreats the servants; the *mother*, who cares for her husband as a mother for her son; the *sister*, who is full of respect for her husband, as a sister to an elder brother; the *friend*, who rejoices at the appearance of her husband like one who meets a friend after a long parting; and, last, the *slave*, who never returns an angry word, and is ever patient and gentle, even if illtreated." To which kind do you belong? Suyâtâ was so overcome by this tale that she changed her behavior entirely. She determined to become the slave of her husband, and thus entered upon the first station of the road to Nirvâna.

The proportion of good women is, by the way, rather large in this Indian tale, if compared with the ten categories of the Greek poet Simonides, of Amorgos, who allows but those in one category to go to eternal bliss; while Buddha describes his seven classes as "three of hell, and four of heaven."

THE CID IN STORY AND IN HISTORY.

KARL BRAUN-WIESBADEN.

Translated and Condensed for THE LITERARY DIGEST from a Paper in
Die Gartenlaube, Leipzig, Heft 14.

IT would be fortunate for the heroes of story if they could entirely vanish from history! If we had authentic contemporary sketches of the Homeric heroes, we should probably assign them a place not much above the Red Indians of the present day. If we had authentic information and sketches of Roland and the other great heroes, and the traveling dames of the time of Charlemagne, we should probably accord them a far smaller meed of admiration and sympathy than we are constrained to accord them when we study them in the great master, Ludovico Ariosto's unperishable song of "Rasenden Roland." Even the fabled "King of Flanders and Brabant, who first invented beer-brewing," commonly styled "Gambrinus," although his real name was Dux Jan Primus, will hardly improve on acquaintance, and is likely even to lose his crown of malt and hops.

So, too, with the famous Spanish hero, Ruy Dias (*i. e.*, Rodrigo, son of Diego), known all over the world as the Cid Campeador (*i. e.*, the Champion), as the finest product of the most Christian Castilian knighthood, as one who united in himself the most admirable qualities, courage, magnanimity, self-sacrifice, and boundless, unselfish feudal devotion. As the man "who knew no higher joy than to please his king and master."

In this sense, Portuguese, Spanish, French, and German poets have emulated each other in sounding his praises. Among the Germans no less a poet than Herder.

And now steps in the unsympathetic historical critic and informs us that this shining specimen of loyal Christian knighthood was a common, false rebel, animated by the foulest passions, especially by avarice, and that to gratify this he was

always ready to sell himself to the highest bidder, were he friend or foe of his king, a Christian, or a Moslem. A learned Dutchman, Dozy, discovered in the library at Gotha an Arabic manuscript, which gives us authentic information of the great deeds of the Cid. The writer was a noble Moor, named Ibn Rassan, a contemporary and victim of the Cid. He had just laid down the pen with which he recorded the history of his times, when the Cid had him seized and hanged.

According to him, as rendered by Dozy, the following is the glorious history of the famous Cid Campeador:

King Ferdinand I., who, in the middle of the Eleventh Century, united nearly all Christian Spain and Portugal under his dominion, disrupted it again for his children, giving to each of them a kingdom. The dismembered limbs sought reunion, and the whole country was convulsed with war.

Cid enlisted under the banner of Sancho, and when the armies of the brothers met on the field, Cid stepped out and challenged the boldest and the bravest of the forces of Leon to single combat. The custom originated with the Moors, who were in the habit of allowing such combats to decide the fate of kingdoms. The Castilian title of the challenger was "Campeador."

The challenge was not accepted but an agreement was reached that the victorious brother should inherit the other's kingdom, and that the conquered should retire to a convent. The fight waged all day and the Castilians were beaten, Sancho was consequently prepared to submit himself to the fate of the conquered, but was dissuaded by the Cid who advocated a night surprise while the army of Alfonse rested on its laurels. "Might goes before right." And so it came to pass, the Castilians fell on the Astorians in their slumber, and defeated them, and Alfonse was shaved and confined in a cloister.

Sancho next directed his forces against his two sisters, and was killed by a stone during the siege of Zamora, the stronghold of his sister Uracca. Alfonse now left the cloister, and took possession of his own and his brother's kingdom, and sought to attach the Cid to him by acts of kindness; he gave him his cousin Chimena, daughter of the Duke of Astoria in marriage, and overwhelmed him with presents. But the Cid was insatiable, and the King knew that it was he who had advised his being shaved and confined in a cloister; there could consequently be no lasting friendship between them. There was mistrust on both sides.

At length the Cid had to fly, and in the year 1081 we find the Christian hero in the service of the Moors. He commanded the Christian auxiliaries of the Sultan of Saragossa in the war against his brother, whose forces were also commanded by a Christian, the noble Earl of Barcelona.

Cid conquered the Earl, and contented himself with appropriating his weapons and booty. He set the Earl at liberty—an act of mildness of which he afforded no second instance.

He promptly realized that prisoners might be converted into money. They might be sold into slavery. Animated with this idea, he made numerous incursions into the Christian neighborhood for spoils and prisoners. In one week he secured two thousand prisoners in Arragon, with the object of selling them in the Saragossa market. The profits of this pursuit attracted a number of lesser adventurers to his banner, and he rose rapidly in power and importance, so much so that King Alfonse made overtures at reconciliation, and invited the Cid to his Court. The Cid, however, who judged others by himself, was too mistrustful to accept the invitation, but he proposed joint action for the conquest of Valencia.

Two Moorish brothers were, at the time, disputing for the Valencian crown and King Alfonse laid pretensions to it, but the Spanish Moors of that age were luxurious and effeminate, and trusted the command of their armies to Christians.

The threatened Sultan of Valencia sought aid from Africa; but the African Moors were barbarians, and assailed alike

Moors and Christians. Between the several pretenders the Cid played a characteristic rôle. He entered into a compact with his liege lord the Sultan of Saragossa. "I will conquer Valencia; you shall have the city, but the whole plunder shall fall to me and my Christian army." In the same manner he offered his services to the others, took gold from all, sat down before the city for two years to starve it out, and thus wearied the African auxiliaries who returned to their own country. Cid then fell on Alamon and the Catalonians and made them prisoners. The booty and ransom secured by the Cid were incalculable. He levied tribute on Moors and Christians with admirable impartiality.

Then he marched off, and aided the Sultan of Saragossa in a war with the Christians of Arragon and Navarre. During his absence King Alfonse beleaguered Valencia, by sea and land, securing naval aid from Genoa and Pisa. This enraged the Cid who patched up a peace with Arragon, and promptly invaded King Alfonse's dominions, laid waste his native Castile, plundered three towns, and marched off with an army of prisoners. King Alfonse raised the blockade of Valencia, and hastened to the aid of his own sorely pressed land. The Moors then summoned aid from Africa, and the leader, Kadi Ibn Djahaf put the Sultan to death, and his forces, not being numerous enough to loot the citizens, he organized a republic, and banished all Christians. The Cid came on the scene, and the terrified Moors once more summoned aid from Africa. The Cid, however, reduced the town by famine and enforced its surrender; he did not however, give it over to plunder, designing to make better arrangements for his personal advantage. He promised the Kadi his life if he would surrender all his wealth, and the Kadi handed over everything but his ready cash. The Cid's moral consciousness was shocked at this breach of promise, and he caused the Kadi to be put to a cruel death. He had him buried to the armpits, let horsemen gallop over him, and then roasted him.

The Cid then proclaimed himself king, ordered the citizens to their homes, and assured them of his protection and justice. He then assailed the smaller neighboring towns in turn, broke faith with all of them after their surrender, and founded the kingdom of Valencia over which he reigned seven years.

There came, however, one evening on which he opened his door to a few fugitive officers, the sole remnant of an army which he had sent against the Africans of Murcia. The news of this utter overthrow was too much for him, and he fell dead. Another Arab chronicler ends the account with the pious wish "May God be unmerciful to him."

His Queen Chimena, with such forces as she could organize, held off the Moors from October to May, when her cousin, King Alfonse, stormed the city and plundered it, possessed himself of the Cid's treasures, laid the city in ashes, removing Chimena and the body of her husband to Castile. The Queen died three years later and was buried at her husband's side, and the stone which marked their common grave still exists.

And thus the glory of the famous Cid Campeador, the type of loyal Christian knight-hood, dims in the light of historical research.

MUSIC IN EMERGENCY.

FREDERICK J. CROWEST.

Condensed for THE LITERARY DIGEST from a Paper in
The Gentleman's Magazine, London, July.

THE following anecdotes are given to illustrate the power of music in emergencies:

Josquin de Prés, Chapel-Master to Louis XII. of France, wanted his pay increased. He did not straightway compose a symphony or a trilogy, but he took the liberty of refreshing his master's memory with a finished but unambitious *motet*. Josquin was an ecclesiastic as well as a musician, and his prince had long promised him a benefice. The pledge, however, was forgotten, and Josquin, being under command to compose a

motet for the King's Chapel, he selected part of the 119th Psalm for his subject: "Oh! think upon Thy servant as concerning Thy word," which words he set so exquisitely and so plaintively that his master took the hint, and bestowed upon him the preferment.

Music has been put to many other uses, both noble and base—from the trumpet on the battlefield down to the playing on a barrel-organ by a burglar who thus watched a house while his confederates were robbing it. The power was once used successfully upon so impressionable a quantity as an angry creditor. Palmi was a musical artist, notorious for being always in love—and always in debt. One day an old and sorely-trying creditor—a tailor—caught him at home. Upon being informed of his errand, and of how the gentleman accompanying him would take charge of Palmi's person, in the event of the debt not being settled, Palmi sat down to his piano, and sang two or three touching melodies to his own finished accompaniment. The result was magical. The creditor not only forgave Palmi the debt, but loaned him ten guineas to appease the fury of another creditor.

Among instances where the power of music has been exercised in periods of emergency may be cited that of the Highland minstrel. Thinking naught of discomfort, a Highland piper sat himself down by the side of a wood, and having opened his wallet prepared to eat his meal. Ere long three hungry wolves approached. In the first impulse of fear he threw his bread and meat to them. Then the piper took up his pipes and gave a mighty stave of tune. The effect was immediate and marvelous; the bewildered brutes scampered off not looking behind them. "The de'il saw me," said the now dinnerless piper; "gin I had kent ye lo'ed music sae weel, ye suld ha haen it before dinner."

The famous tenor, Garcia, the father of Malibran, was once in Mexico giving operatic performances. War broke out and Garcia was compelled to leave the country. Before he reached Vera Cruz a band of brigands met him, and took not only his money and valuables but also his clothes. In ransacking his property the jolly brigands soon found out that their captive was a singer, so they demanded a song. Garcia positively refused. Then the attitude of the robbers became menacing, and Garcia thought it well to acquiesce. He did so, and was led to a prominent position for the better enjoyment of the song. The great vocalist opened his throat but could not progress, whereupon the *soi-disant* patrons hissed and cursed. This was terrible to bear—insult and derision. Garcia made another effort and burst into a flight of song which entranced his hearers—so much so that they restored him part of his clothing and valuables, and conducted him as near the coast as they could venture. Something of a similar experience was once the lot of Cherubini, who had to figure in the rôle of a fiddler in spite of himself. In the stormy days of 1792, it was a perilous experiment to walk the streets of Paris. During a period of more than ordinary excitement the composer of *Les Deux Journées*, *Médée*, etc. fell into the hands of the *sans-culottes* who were roving about in search of talent to conduct their chants. At first Cherubini refused to lead them, but an ominous murmur ran through the crowd, when another captive musician thrust his violin into Cherubini's hands and bade him head the mob, thus averting a tragedy. The whole day the two musicians accompanied the hoarse and overpowering yells of the revolutionary mob; and when at last a halt was made in a public square where a banquet took place, Cherubini and his friend had to mount empty barrels and play till the feasting was over.

Very rarely has recourse to the art been made in vain. It served the purpose even when used as a substitute for Rossini's defective memory. Rossini never could remember names of people introduced to him. One day he met Bishop, the English composer, and at once greeted him: "Ah! my dear Mr. —," but he could get no further. To show, however, that he had not forgotten him, he commenced whistling Bishop's glee, "When the Wind Blows," a compliment which "the English Mozart" recognized, and would as readily have heard as his less musical surname.

SCIENCE AND PHILOSOPHY.

SCIENCE, WORK, AND HAPPINESS.

Translated and Condensed for THE LITERARY DIGEST from an Editorial in
Viestnik Evropy, St. Petersburg.

IN his recent speech to the youth of France, Emile Zola said: "It is alleged that your generation no longer puts the same hope in science that ours did. There is, of course, no question of a complete divorce from science. You accept the recent conquests over nature and even propose to enlarge them. But science, I hear, has done its work and cannot repeople the sky it has made empty, nor give happiness to the souls from whom it has taken their native peace. I do not deny that we are traversing a crisis. It was expected that science, after ruining the old world, would fashion a new one modeled upon our conceptions of justice and happiness. It has done nothing of the kind, and, after waiting twenty, fifty, a hundred years, people are beginning to deny that science can bring happiness and establish justice. But did science ever promise happiness? I do not think so. Science promised the truth, and it is at least questionable whether happiness can be made out of truth or facts."

The negative attitude towards science upon which Zola thus comments is certainly a "sign of the times," and not in France alone. Everywhere, people announce the blasting of the hopes which science inspired not so very long since. The explanation of this phenomenon must be sought principally in the exaggerated notions and extravagant expectations in which people indulged in consequence of the rapid progress of science, of the uninterrupted series of discoveries and conquests. But as soon as people came to expect and demand of science a *speedy and complete* reformation of the individual and of social institutions, a reaction was inevitable. And the greater the illusion, the bitterer the subsequent disappointment. Still, this disappointment surely is not and cannot be really universal, since it rests wholly on a misapprehension. If you look incidentally and from a distance at a slowly moving body, the body will appear to you to be at rest; to be convinced that it is in motion, it is necessary to approach nearer or watch longer. There are always people who, failing to observe the requisite conditions, are deceived by appearances. The probability is that pessimism is the result of a reaction from youthful illusions and fancies. Man, society, the State, are products of ages of work,—work which is never suspended and which is constantly complicated by the addition of new elements. The intervention and action of science is but one of the many coöperating elements or factors, and a recent element at that. It has to reckon with all the other elements, penetrate thousands of layers, remove thousands of obstacles, and overcome its own weakness as well as the strength of other factors. What, after all, are the twenty, fifty, hundred years referred to by Zola? If the highest moral injunctions and formulas remain in many respects a dead letter thousands of years after their promulgation, how can it be permissible to announce the failure or impotence of science on the ground that it has wrought little change in a century? And then, is it really true that what science has accomplished in the spheres of industrial, social, and political life is insignificant and infinitesimal? To the action of science we may certainly trace a part of those achievements which mark and distinguish the end of the Nineteenth Century as better than the end of the Eighteenth,—such as the softening of manners, the diminution of coercion and oppression, the increase of personal freedom, the recognition of popular rights. It is impossible to determine exactly the part due to science, because its influence is interwoven with that of the other factors at work; but to form an approximately correct estimate of the importance of science we need but to consider the history of the development of political economy,

which a century ago hardly played any part at all in national life, and which to-day is intimately related to the greatest questions of the present and near future.

Zola is right in taking issue with the half-hearted and sceptical critics of science, and in drawing attention to the infinite prospects that are open to science; but he himself falls into error in giving a too strict interpretation to the proposition that science is helpful in practical work. Science aids indirectly, not directly. Zola pleads for scientific work; he recommends intellectual labor, work in the field of abstract thought, as the best or sole means of obtaining peace of mind, serenity, physical and moral health. He says: "Work is the law of the world. Life has no other reason for being, and each of us here performs his share and disappears. Work alone gives courage and faith; it alone is the pacificator and liberator. Calm comes to the most tortured if they will live an honest and almost tranquil life of labor." Observe, however, that Zola has in mind work which is agreeable and clear, work which does not overtask the powers; and this applies only to a few, at best. Only for a few is the prescription intended. How many can follow Zola's advice? He himself says that "to be content" with the results of such work as he prescribes "even for a day, one must possess a stoicism, an absolute unselfishness, a serenity of intelligence possible only to the highest minds." How narrow, then, the advice is! How are the masses, the great majority to obtain happiness?

And here, indeed, we touch upon the astonishing, the characteristic, oversight which vitiates Zola's address. Though addressing the young, who are always and everywhere responsive to the appeals of the suffering and toiling masses, and who are ready, not only to work, but to sacrifice themselves for the common weal, Zola has not a single word to say about the duties toward the great mass of the people, about the possibility of reforming and improving social conditions, about the great and urgent problems confronting us and demanding settlement under penalty of social disintegration! Zola was not obliged to discuss the question of practical politics; he should have appreciated the necessity of taking a wider view of the subject and regarding scientific work, not merely as a source of *personal* peace and satisfaction, but of general well-being and reformation. Instead, Zola regards work as a means of driving away perplexing questions and metaphysical riddles. Zola endeavors to excite in the young an interest in their own selves, and shows them how to save *themselves*. The logical conclusion of his premises is not any triumph *over* egoism, but the triumph of egoism—a refined and enlightened egoism, certainly, but egoism still. Herein, in spite of difference of temperament and tendency of mind, Zola coincides with Renan and Strauss; he preaches a morality *à l'usage des honnêtes gens*, very convenient for a small circle of intellectual sybarites and aristocrats, but wholly unfit and impossible for the masses.

FLIGHT, WING-STROKE, AND WIND.

KARL BUTTENSTEDT.

Translated and Condensed for THE LITERARY DIGEST from a Paper in
Der Stein der Weisen, Vienna, July 1.

IN the problem of bird-flight it has always been customary to ascribe the utmost importance to the wing-stroke and the wind, and yet neither is an essential condition of flight. On the contrary, most large birds show themselves independent of any aid that may be derived from these sources. There are numerous projects constantly cropping up for solving the problem of flight by energetic wing-flapping with light but strong motors as the motive power. Nature shows us the most powerful of her flyers sustaining themselves aloft for long periods without a stroke of the wing. We see, further, that with wing-extension, there is a corresponding reduction of

wing-effort. It must not be supposed that wings capable of sustaining a man and a motor, with a surface estimated by the mathematician, Parseval, at 36 square metres, would be easy to flap energetically. The inertia of an atmospheric body with such a surface opposes such a powerful resistance to energetic flapping of the wings that the force of a *light* motor would serve only to produce other results than those intended. I have demonstrated by experiments with a model that the wings remain still, while the centre of gravity is maintained in rapid oscillation. My raven-sized model was capable of beating the wings 14 strokes in the *tempo* of the raven's wing. With the idea of increasing the force of the stroke, I increased the power approximately threefold, when the wings ceased beating, the motion being transferred to the centre of gravity. This fact is fatal to the idea hugged by so many projectors, that the difficulty is to be solved by a light motor of great strength. The wings will not flap if the inertia of the volume of air under the wings is greater than that of the small volume under the centre of gravity. As I endeavored to show in a previous article the act of flight calls not for vertical but for horizontal labor; it consists in gliding from one column of air to another. The beating of the wings has had too much importance attached to it, and in this way has hindered the solution of the problem. In fact, some of the best technicians, especially familiar with the problem of wing-beating, have been in this way misled. For example, Engineer O. Lilienthal demonstrated by experiment that a man by means of wing-beats is just barely capable of sustaining half his weight for a few seconds. This destroys all hope of our ever being able to fly by our own strength exerted in wing-beating. Again, on the other hand, he appears to revive the hope by the assertion that with wing-beats one can create a 25-times greater pressure than by horizontal motion with extended wings. It has, however, been demonstrated that a vertical screw of one-horse power is capable of raising only 40 kilogrammes (82 lbs.). It is evident, then, that the solution of the problem of flight does not depend on the lifting power of the wings.

Another erroneous idea is that the wind furnishes the gliding power. This is one of the most fatal fallacies that has been imported into the problem, and one which cannot be combated too energetically.

One of the clearest expositions in this department—"The Inertia of Masses in Aëronautics"—by Richard Redlich, was read before the Berlin Society of Aëronauts on May 5, 1883. This investigator asserts impressively that there is no wind aloft, and, consequently, no mechanical force of wind which can be utilized by any body floating in it. To test the truth of the assertion, some Austrian officers dived into the Danube and found that, after some turnings, they were quite unconscious of any current. So, too, the mist-enveloped bird has no consciousness of the direction of the wind, for the mist has the same speed as the wind.

If one has, then, absolutely no consciousness of the direction of the wind, it is impossible to utilize its power; and any theories of flight based on practically non-existent forces must necessarily err. It is, hence, easy to conceive what a hindrance it must be to the solution of the problem when scientific investigators admit such fundamental sources of error into their reasoning. An instance is afforded on page 121 of Parseval's work:

"§ 61. Circling. But sailing—that is flight without wing-beating—is a fact. The eagles and vultures of Europe, the great African carrion-vulture, the condor of South America, and the albatross, all afford abundant evidence. All observers are agreed that motion without wing-beating can be sustained indefinitely without the bird sinking perceptibly; indeed, it is thus capable of screwing itself to enormous heights.

"The cause here is not the imperceptible agitation of the feathers, as has been supposed, not the isolated wing-strokes observable at intervals, certainly not the bird's own power, but

the movement of the atmosphere, it is the wind, *cleverly utilized*, which furnishes the floating power."

Reflect for a moment that the wind at the surface exerts force only in consequence of the opposition it incurs; remember further, that water-mills and wind-mills owe their utility to the fact, that they are made fast to the earth, and consequently able to oppose resistance to the force of wind and current; and then consider how the bird in the air, attached to nothing is able to hold itself against the wind, and one cannot but wonder how a scientist could have suggested such a theory as wind-power without opposing force.

The operation of a force can be effective only where it encounters an opposing force. The balloon travels with the speed of the wind for it is capable of offering no opposition; as a consequence, the balloonist is insensible to wind even in the most violent storm. How, then, is it possible that a bird shall *cleverly utilize* the wind without itself opposing resistance? This is a mechanical suggestion opposed to the fundamental principles of mechanics.

This same investigator calculated that for the flight of a man, every 36 square metres of surface of the sustaining apparatus would require 5.3 horse-power, while for ascent, 8 horse-power would be required. The ascending bird according to this must suck in from the wind the horse-power necessary to raise him, without the exercise of his own power. To generate such power of flight without the interaction of forces is an impossibility. It should be easy to realize now what errors have first to be cleared away, before an intelligent theory of flight can receive recognition. As I said before, what the sailing bird perceives as wind is his own mechanical floating movement and by its aid, when he can see the earth's surface, he can utilize the wind in tacking, and also in descending, but if there were no wind he could equally accomplish his purpose.

PURE AIR A MYTH.

HENRY DE VARIGNY.

Translated and Condensed for THE LITERARY DIGEST from a Paper in
Revue des Deux Mondes, Paris, July 1.

THE list of solid matters in the atmosphere is long, and the parts they play there are as varied as themselves. Air physically pure is, in fact, a myth and can be obtained in laboratories only with certain precautions. Even at the greatest heights, where the number of microbes in the air is small and where they are often lacking altogether as well as vegetable or animal fragments, there exists always mineral dust, fine particles, it is true, some of which come from the ashes thrown out by volcanoes, and others are infinitesimal fragments of meteoric stones which have passed through our atmosphere. These grains of dust are easily seen by the naked eye in a sun-beam traversing a room. To analyze this dust well, however, you must have recourse to a microscope or aëroscope. Then you find the most varied elements. There are little dried animals, worms, rotifers, infusoria, fragments of insects, of wool, of scales from the wings of butterflies, of hairs, of feathers, of vegetable fibres, of the spores of fungi, of grains of pollen, of flour, of dust from the soil, and finally of microbes. From a certain point of view, many of these fragments have but small interest for us, although it is curious to see that dust of volcanic origin, like that which Krakatoa threw out not long ago, can stay in the air for years, at a considerable height, and, thanks to the wind, circulate about the earth, while displaying those curious phenomena of light which the physicists of all countries have commented on.

From the point of view of life, what interests us most is the presence in the air of grains of pollen which, transported afar by the wind, can fertilize flowers of the same species; the presence of spores of cryptogams which favor the dispersion of that group of plants; and, moreover, the presence of numer-

ous grains adapted to transportation by the air which facilitates their dissemination. Very light seeds, provided with appendixes, which allow of their floating a great while and traversing immense distances, sow themselves a long way from the spot where they were produced, and enlarge the domain and habitat of the species to which they belong. Examples of this kind abound, and it is needless to say more about them. What interests us even more is the presence in the air of microbes. Many of them are inoffensive, but some are capable of causing death. Diffused through the air by sick persons suffering from tuberculosis, small-pox, scarlatina, measles, diphtheria, and other microbial maladies, taken from the ground on which contaminated things have been thrown, by the air which raises them and transports them, they are spread everywhere, far and near. They abound especially in inhabited places. At Montsouris, M. Miquel found from 30 to 770 of them in a cubic metre, according to the winds, the seasons, and so on; 5,500 in the Rue de Rivoli of Paris; 40,000 to 80,000 in the wards of a hospital, while at 7,000 metres' elevation above the sea, far from the coasts, none at all were found. These figures suffice to indicate that, in certain cases, the air is a dangerous agent, and serves as a vehicle of death.

In this there is nothing surprising. The air carries in its bosom at the same time life and death. Each of its elements is indispensable to life, and each of them is an agent of death, according to conditions and the size of the dose. The element in it which is, to all appearance, most vivifying, becomes a formidable poison; the most useless, even the most harmful, at first sight, analysis reveals as one of the essential bases of life. The conclusion is that neither of these elements can be dispensed with without the earth becoming a sterile and naked globe, deprived of all animate existence.

In looking still closer into the matter another fact is revealed to us. That fact is, according to the very happy expression of the famous chemist, J. B. Dumas, that all living beings are naught but condensed air. Vegetables exist by the grace of the air alone, and animals exist by the grace of vegetables only. The elements of vegetables are the elements of the air, and men live on vegetables; the connection is close, intimate, direct. Man is condensed air. As this air, during the centuries in which humanity has existed, has traversed incessantly the bodies of our ancestors, being a part of them for a time, and then disengaging itself, our actual body is made up of the same elements as those who have lived before us. Our substance is their substance. This substance, which is also that of vegetables which have passed away, goes on circulating incessantly through space in a tide which never gets weary. To-day or to-morrow, flower or fruit, it is incorporated here in the sluggish organization of a mollusk, there in the brain of a Descartes, of a Pascal, of a Jean d'Arc, or of a Shakespeare. It never stops; its cycle, of which no human eye saw the beginning, and of the end of which no idea can be conceived, seems infinite, passing alternately through life and death, old as the world, and, nevertheless, eternally young; it would have exhausted, if it had consciousness, all that life can give of joy and grief, and would have known all possible emotions, the noblest as well as the vilest.

This air, which touches our face so gently, comprehends all past life, a myriad of existences, our ancestors, those also whose loss we deplore; now it makes part of ourselves, and to-morrow it will pursue its journey, changing itself incessantly, passing from one organism to another, without choice, without discrimination, until the day when, our planet having become dead, the substance of everything which has lived will reënter the cold earth, a gigantic tomb which will roll silent and desolate through the unfathomable depths of the extinguished skies.

After this, what? Here science becomes mute: in the book of nature which is open to us and which we peruse with avidity in order to decipher the future, there are lacking two pages, the two which interest us the most, the first page and the last.

RECENT SCIENCE.

Antiquity of the Hot Blast.—It would seem that the hot blast is nearly 3,300 years old, for the researches of Mr. F. J. Bliss at Tel-el-Hesi, the site of the ancient town of Lachish, so he stated at the meeting of the Palestine Exploration Fund in London on June 6th, have resulted in the disclosure of an iron blast-furnace, so arranged as to give strong evidence of being intended to heat, in its descent, a blast of outside air forced through passages, before entering the chamber at the level where *tuyères* are usually found. "If this theory be correct," says Mr. Bliss, "we find 1,400 years B. C. the use of the hot-air blast instead of cold air, which is by most people considered quite a modern improvement in iron-manufacture." After all, it seems, men were not quite so ignorant "down in Judæa" as is popularly imagined. — *Engineering and Mining Journal*, New York, July 15.

Purifying Water Chemically.—That permanganate of potash has a power of oxidizing is very well known, and daily put to use in detecting and estimating the amount of organic matter contained in a sample of water. The process consists in letting fall drop by drop a certain solution of this salt into the water under examination, until the red color that is characteristic of the permanganate persists; we are then certain that the entire quantity of organic matter has been oxidized and destroyed.

Transporting into the domain of hygiene this process, which had heretofore been solely applied to chemistry, Catherine Schipiloff has deduced from it an ingenious means of purifying drinking-water, which has been published at length in one of the last numbers of the *Revue Médicale de la Suisse Romande*, and although the number of processes of sterilizing water is now quite considerable, it can only be to our advantage to know of this new one, which is highly recommended, if only on account of the ease with which it can be applied.

With one kilogramme of permanganate of potash, costing on an average one franc, 20,000 liters of water can be purified—five centigrammes per liter. — *American Analyst*, New York, July 15.

Sapphire in Iron.—M. Henri Moissan found in a specimen of the iron of Orifak which was submitted to him, sapphires, amorphous carbon, sprouting graphite, and ordinary graphite. — *Engineering and Mining Journal*, New York, July 15.

The Ejection of Blood from the eyes of the lizards of the genus *Phrynosoma*—popularly called horned-toads—is now attracting considerable attention. In the *Proceedings of the United States National Museum*, O. P. Hay gives a very interesting account of his experiments with this lizard. It appears that upon irritating the animal, blood spurts from just above the eye. For what purpose the horned-toad thus besprinkles an enemy with his own blood, what is the source of the blood, and how is it expelled with such force, are the questions that are puzzling biologists. It is suggested that the purpose of the ejection is to defend the animal from the attacks of enemies, although it seems improbable that the discharge would seriously pain or affect an enemy; however, Mr. Hay thinks it likely that this is the purpose of the habit, and he says: "A discharge of blood into the eyes of some pursuing bird or snake might so seriously interfere with its clearness of vision that the lizard might make its escape while its enemy was wiping its eyes."

The determination of the source of the blood has offered serious difficulties to the investigations of biologists, the most probable theory being that the blood or matter is lodged in a blood sinus upon each side of the head, a portion of the wall lying on the inner surface of the eyelid. This sinus is supposed to be surrounded with muscular tissue of sufficient force to cause the thin wall in the lid to be ruptured and the blood to be ejected to a considerable distance. These toads are called by

the Mexicans "sacred toads," "because they wept tears of blood."—*Popular Science Monthly*, August.

The High Atmosphere.—Beyond 29,000 feet above sea-level, the height reached by Glaisher, in 1862, man has never been able to navigate the air. Various problems concerning the region farther away—such as the temperature, the pressure, the quantity of moisture, the composition of the air, etc.—have attracted the attention of physicists, and have at last led to the experiments of M. Hermite, who, during the last few months, has been sending up pilot balloons, carrying registering apparatus. These balloons are very light, with a capacity of about 100 to 200 cubic feet. Falling at a distance from Paris ranging up to 200 miles, the balloons have nearly all been returned by their finders, as requested on a card attached to each, and one has brought down records from a height of 30,000 feet. The instruments used are very light and simple. With larger balloons and systematic exploration, it is hoped that the secrets of the air up to at least 40,000 feet may be made as familiar to us as those of the deepest and darkest depths of the sea are gradually becoming.—*Scientific American*, July 15.

RELIGIOUS.

THE APOSTLES' CREED.*

DOCTOR ADOLF HARNACK, PROFESSOR IN THE UNIVERSITY OF BERLIN.

Condensed for THE LITERARY DIGEST from a Paper in
Nineteenth Century, London, July.

I.

WHEN we trace the text of the Apostles' Creed back through our catechisms and other printed versions of it to the oldest of all, and back again through them to the manuscripts and to the writings of the later Fathers, we are brought up in the second half of the Fifth Century. Not only is it impossible to trace the text used in the present day, by Roman Catholics and Protestants alike, further back than this, but there are strong reasons for believing that it did not exist as it now stands before the middle of the Fifth Century. About this time, however, we meet with this text of the Creed in the Church of Southern Gaul, and in this Church alone. Hence it follows—and the conclusion is now, so far as I know, universally accepted—that *the Apostles' Creed in its present form is the baptismal confession of the Church of Southern Gaul*, dating from the middle, or rather from the second half of the Fifth Century. From Southern Gaul the Church carried the South Gallican Creed into the kingdom of the Franks, and it spread with the expansion of that kingdom. The relations of the Carolingian kings with Rome brought it to the capital of the world (at least we have no authority for believing that this happened any earlier); it was adopted at Rome, and thence imposed on all the countries of the West, so that from the

*[This article is translated from the German by Mrs. Humphry Ward, who has contributed to it a brief Introduction. She explains that the paper has an important bearing on two controversies now raging on the other side of the Atlantic. One of these is over the question whether the London School Board is obliged to teach, not only religion, but the religion which is "explained in the Apostles' Creed." The other controversy is as to whether the Church authorities in Prussia should not abolish the requirement which makes a belief in the Apostles' Creed a condition of ordination. As to her own opinion, that in order to be a Christian it is not necessary to believe in the Apostles' Creed, Mrs. Ward leaves her readers in no manner of doubt. We give this week Professor Harnack's conclusions as to the origin of the Apostles' Creed and its external history, reserving for another number his statement of the meaning which the various clauses of the Creed were originally intended to have.—EDITOR THE LITERARY DIGEST.]

Ninth or Tenth Century onwards it may also be called the *New-Roman Creed*, because there was also an *Old-Roman* one.

To this New-Roman Creed was attached a legend that it was composed on the tenth day after the Ascension at a meeting of the Twelve Apostles, each of them contributing one sentence. Peter's contribution was "I believe in God, the Father Almighty, Maker of Heaven and Earth," and so on down to Matthias, who contributed the final words, "and the life everlasting."

This conception of the origin of the Creed held its ground, so far as I know, unbroken and unopposed all through the Middle Ages and throughout the jurisdiction of the Roman Church; the Greek Church alone maintaining that she knew nothing of an Apostolic Creed. It is easy to imagine what authority a Creed must have had to which such an origin was attributed. Unconsciously it came to be classed on an equality with the Scriptures.

Yet during the period between about 250 and about 460, and probably still later, the Roman Church used in her services a Creed which she held in the highest honor; to which she would allow no additions to be made; which she believed to be directly descended from the Twelve Apostles in the form in which she possessed it, and whereof she conceived that Peter had brought it to Rome. We find this confession in a number of manuscripts, so that we are able to render it, with almost perfect certainty, in the words in which it once ran, namely, these:

"I believe in God, the Father Almighty, and in Jesus Christ His only begotten Son, our Lord, who was born of the Holy Ghost and the Virgin Mary, crucified and buried under Pontius Pilate, who rose on the third day from the dead, and ascended into heaven, and sitteth on the right hand of the Father, from whence He shall come to judge the quick and the dead, and in the Holy Ghost, the Holy Church, the forgiveness of sins, and the resurrection of the flesh."

To this Old-Roman Creed was attached the precise legend as to its composition, which I have mentioned above as attached to the New-Roman or Apostles' Creed.

We may regard it as an assured result of research that the Old-Roman Creed, of which I have given the text, came into existence about, or shortly before, the middle of the Second Century. It was composed in Rome itself, where it did not at first count as *Apostolic* in any strict sense. On the contrary, the legend of its Apostolic origin most probably sprang up some time afterward in Rome between 250 and 330 A. D., after the Creed had spread over the Western provinces.

It is abundantly evident that what we call the Apostles' Creed, that is, the baptismal confession of the Church of Southern Gaul, and also the Creeds of the other Western Churches—for we know that more than nine of the Western Churches possessed Creeds of their own—may all, without exception, be deduced from the Old-Roman Creed; but hardly one of them repeats that Creed word for word. On the contrary, they allow themselves to make modifications and transpositions, and often very considerable additions. *Omissions* we cannot trace—at least, not with certainty.

How did it come about that the Roman Church gave up her old Creed in the Eighth or Ninth (possible even the Tenth) Century, in exchange for the younger confession of Gaul, when it has been clearly proved that up till the Fifth Century she valued it above everything else and would not suffer the slightest alteration to be made in it? The obscurity enveloping this exchange has not yet been cleared away, although it has been lightened to a considerable extent.

When, from the last third of the Fifth Century onwards, large numbers of Aryan Christians poured into Rome and in a short time became the lords of Italy and of her capital, the Roman Church, in order to express her hostility to the Aryan heretics, gave up her old Creed and substituted for it at baptism the Nicene Creed. It is possible, however, that this

change was not the result of hostility to Aryanism, but to the general dependence of the Roman Church on the Byzantine Empire. Anyway, with the introduction of the Nicene Creed and its use in the Roman baptismal-service, the Old-Roman Creed was quite forgotten and sank into oblivion. When, in the second half of the Eighth Century, the Roman Church became absolutely dependent on the great Frankish King, she dropped the use of the Byzantine Creed and went back to a shorter confession; not to her old one, which by that time was forgotten, but to the Gallic Confession, which had then become the Creed of the Franks.

Disregarding, then, the additions and amplifications made to the Old-Roman Creed by the Gallic Confession, and considering the former, as we justly may, to be the original of what we call the Apostles' Creed, we may safely say that the Apostles' Creed dates from the *post-Apostolic* age and from Rome, the Mother-Church of the West. The author of it is unknown. The purpose for which it was composed can be determined with certainty from our knowledge of its uses; it sprang out of the missioning and catechising function of the Church, and was originally merely the confession to be used at baptism.

MY TESTAMENT.

PÈRE HYACINTHE LOYSON.

Condensed for THE LITERARY DIGEST from a Paper in
Contemporary Review, London, July.

THIS is my testament.

The days of our years, says the Psalmist, are threescore years and ten. I have completed threescore and six. I await, therefore, on the brink of the tomb, the sentence of God, the Judge of all.

My whole life has been given to two sacred causes, which I have never been able to separate—that of my country and that of the Church. I have passionately loved my country; but true patriotism has nothing in it of envy or self-love; I have loved her in that Europe of which she is a province, as Europe itself is a province of the world. I am too Christian, too Catholic, to be other than cosmopolitan. Even after the war of 1870, I am cosmopolitan still.

Since the collapse of the Empire, and the events which have brought each of the monarchical parties in its turn into deserved discredit, and proved to a demonstration the incapacity of all their various pretenders, the Republic is, I do not say the only durable government for France, but the only possible government, the only barrier that can be raised against the threatening forces of anarchy on the one hand, and the reactionary movement on the other; the only agency through which there is any chance of obtaining those reforms which have been so repeatedly promised and so long postponed.

I have never abjured Catholicism; I have never even replied by anathema and insult to the insults and the anathemas which have been heaped upon me. I have hoped against hope. I have said to myself that perhaps some day there will arise a successor of Pius IX. and of Leo XIII., who will be as superior to the opportunism of the second as to the intransigence of the first; a true reformer, who will take the Church's transformation in hand, beginning with the Papacy, and who will be the herald and architect of the new era. It would be a miracle, I admit. But by how much I reject the false miracles, by so much I implore the true.

It has pleased God to employ me in the foundation of two churches—one in Geneva, the other in Paris. This last I have just handed over to the Archbishop of Utrecht, thus contributing to the plantation on French soil of an Episcopate of which Rome herself does not dispute the apostolical succession, and which commands respect by its virtues as well as its doctrine.

These Dutch priests are not coming to Paris to found an

annex to their own Church, but to aid us with disinterested zeal in the restoration of the ancient Church of France, to which they are attached by their dearest traditions. They are prepared to withdraw as soon as we have a French bishop and are strong enough to stand alone.

For the rest, whatever now becomes of me, my work is done; I shall not have lived in vain. Set free from pastoral cares, I should wish, if there yet remain to me some few years of action on this earth, to consecrate them freely to the preaching of Catholic reform in France.

The more I consider it, the more I am persuaded that Catholic Christianity is approaching a transformation. It seems as if the Lord were saying a second time, as once to the prophet, "Behold, I create a new heaven and a new earth; and the former things shall not be remembered, nor come into mind."

We shall keep with religious reverence the oracles of the prophets of Israel and the apostles of Christianity, the teachings of all the inspired saints of the two Testaments; but we shall no longer confound the Word of God with the human alloy, from which a sound exegesis is separating it every day. Doubtless God has spoken to men, but He has spoken to them by men, and by men of a rude race and of early, or even barbarous times. In no other way could He manifest Himself in this lower world.

Nor is the Biblical revelation the only revelation, though it be the highest. God, as the same Apostle asseverates, "has not left Himself without witness," even in the hearts of those nations whom He has left to walk in their own ways; and there is something of Him in all the great religions which have presided over the providential developments of humanity. It is not true that all religions are equally good; but neither is it true that all religions except one are no good at all.

Science, again, must not be ignored. It also is a revelation, at once human and divine, and no less certain than the other. The clergy of the various Churches have been slow to take account of it, and have thus helped to keep up between faith and reason a groundless and fatal antagonism.

In the same way we must keep ourselves from any misunderstanding of the Fall. Man is a fallen divinity, still conscious of the skies. The remembrance is also a hope; for the lost Paradise points, through redemption, to the Paradise regained. Such is the Christian dogma, the only answer to our modern pessimism, with its blasphemy and its despair. But we cannot forget that, in the view of God's justice as of man's, transgression is essentially and exclusively personal; we shall teach no longer the arbitrary imputation of the sin of one man to all men; we shall no longer insist that these first pages of Genesis are a strictly historical narrative. We shall see in them rather a beautiful symbol, by which God would make us to understand the moral deterioration of the primitive generations of mankind, the heredity which reproduces the parent in his offspring, and the solidarity which makes of a multitude of individuals one collective being, with common responsibilities and a common destiny.

The Christianity of the future will reconcile more and more, in human life, these elements, which are all equally necessary and which have hitherto been too much divided. It will reclass the links of close alliance between nature and grace; between labor and prayer; between action and contemplation; between the body, despised and accursed in the name of the soul, and the soul of which it bears the imprint and is the organ; between family life, depreciated as an ignoble and inferior state, and those higher aspirations of genius and sanctity which have sought to express themselves in an unnatural and irrelevant celibacy.

These are the thoughts that I leave to my son, to my wife, to all the members of my spiritual family, to my hearers, my fellow workers, my friends, to those who have known and loved and served with me the Christian's God, and even to those who have not known Him.

This is my testament.

PARIS, WHITSUNDAY, 1893.

SUMMARY OF PERIODICAL LITERATURE.

BIOGRAPHICAL.

Carlyle, *Reminiscences of, With Some Unpublished Letters*. G. Strachey. *New Review*, London, July, 17 pp.

This narrative tells of Carlyle's later years, and includes fresh epistolary contributions. The writer tells us that "Carlyle's writings abound in anathemas against literary work, which, he said, was as appalling as labor in mines." This paper is interesting because it reveals Carlyle among his friends and intimates. The writer visited him the last time in the autumn of 1877. "He received me with all the old cordiality; . . . but the outer man was visibly changed. He was somewhat withered, grizzled, unkempt, his hands were bony and trembled with some vehemence, and his movements, like his looks, belonged to advanced old age. He filled and lighted his long clay pipe, squatted down on the floor like a Turk, wrapped the skirts of the old slaty dressing-gown round his legs, and talked for nearly an hour between the puffs of tobacco-smoke."

Guizot (William). Albert Sorel. *Revue Chrétienne*, Paris, July, 5 pp.

A BRIEF but appreciative estimate of the only son of the eminent French statesman and writer. William Guizot, who died not long since, in consequence of a surgical operation, seems to have been a man of great personal charm, as well as a scholar and elegant writer. While he was undergoing the operation, he heard one of the surgeon's aids say, in admiration of his fortitude, "This man is from Utica." As soon as Guizot was released from the operating-table he wrote, "This young gentleman is mistaken; Cato was not from Utica, he only died there."

Lemaitre (Jules). René Doumic. *Revue Bleue*, Paris, July 8, pp. 9.

As one of a series of papers on French writers of our day, M. Doumic, here gives a study of Lemaitre, distinguished as a novelist, poet, critic, and dramatist, who, a little more than ten years ago, then a young and obscure college professor, sent to the *Revue*, from his native province of Touraine in the heart of France, his first article, a piece of literary criticism. It was not long before he became known as one of the most brilliant French writers of his time, and a good part of his work has appeared in the *Revue Bleue*.

Maistre (Joseph de). G. Valbert. *Revue des Deux Mondes*, Paris, July, 12 pp.

JOSEPH DE MAISTRE (1754-1821), diplomatist and polemical writer, was one of the most powerful, and by far the ablest, of the leaders of the Neo-Catholic and anti-revolutionary movement; the most remarkable thing about his views being that, layman as he was, they were entirely ecclesiastical. He was profoundly and accurately learned in history and philosophy, and the superficial blunders of the Eighteenth-Century *philosophes* irritated him as much as their doctrines. To Voltaire in particular he showed no mercy. The present paper is an analysis of a recent publication on the "Youth" of de Maistre and the society of the first forty years of his life, by M. François Descostes.

Mary of Teck (H. R. H. Princess Victoria), *Two Aspects of*. *New Review*, London, July, 16 pp.

PRINCESS VICTORIA MARY OF TECK is now the wife of Prince George of Wales, heir to the throne of Great Britain. We have here a sketch of her life, which leads to the conclusion that she is an intelligent, large-hearted, loving woman, possessed of the "qualities that would make her a good and brave wife for the future King of England."

EDUCATION, LITERATURE, ART.

Bohemia, Poetry of. Gustave Karpeles. *Die Gegenwart*, Berlin, No. 26.

It is very queer, thinks our writer, that the nations which have been fostered by German thought and German knowledge, show the greatest enmity to us. But the German people do not revenge themselves. On the contrary, whenever the works of the Czechs and other Pan Slavists are made common property, it is by the help of some German, who reveals the beauties of their poetry by translating Slavic works into the better-known German tongue. This has been done by Dr. Edward Albert. His collection of Bohemian poetry, his translation of the poems of Czech, Neruda, Bozdech, Vechlicky,

and others, enables us to enjoy the beauties of their works, and teaches us that our enemies are intellectually as great as our friends.

"Doctor Pascal" by Zola. Emile Faguet. *Revue Bleue*, Paris, July 1, pp. 4.

M. FAGUET concludes this carefully written study of Zola's latest novel, by saying that the story is both tiresome and repulsive, and the reason is said to be that while Zola shows great ability as a decorative painter, he has not the slightest talent for describing domestic scenes. The interior life of men and women is a closed book to him, and when he attempts to portray human beings from a psychological point of view he ceases to be forcible and picturesque and descends below the level of mediocre novelists.

"Falstaff" (Verdi's). Ippolito Valetta. *Nuova Antologia*, Rome, June 15, pp. 8.

THIS paper deals with the musical characteristics of Verdi's latest work; and, in criticising carefully the successive numbers of the Opera, points out how admirably the composer has suited his strains to the sentiments of the various situations, having introduced some novelties of harmony and certain bits of instrumentation, which, though odd, are in the best taste, and produce an effect which helps the words, and is both striking and delightful.

Humor and Humorists. Hans Nord. *Die Grenzboten*, Leipzig, No. 27.

THE writer points out that the good, kindly old German humor is very much endangered by the wit of the Jews. That the latter are smarter, brighter people than the Germans cannot be denied. But they lack the kindliness of the latter and their depth of feeling. The Germans, however, are attracted by the brilliancy of Jewish wit, which dazzles them as much as the pleasures of the French and Italians. It is to be hoped that they will not forget that humor is different from this—humor is never cruel and unfeeling and ill-natured satire, but wit often is, especially the wit of our modern Jewish writers.

Leonardo da Vinci. Pierre Lasserre. *Revue Bleue*, Paris, July 1, pp. 6.

ANALYSIS of a recent work on "Da Vinci," by Gabriel Séailles, who considers his subject under the double aspect of artist and *savant*. M. Lasserre speaks highly of the work as a piece of philosophy, as well as a history and criticism of art, declaring that, so far as regards the last-named points, no one has written on them with so much talent and authority since Taine.

Loti (Pierre), the Work of, Some Aspects of. J. Fitz-Gerald. *Westminster Review*, London, July, 14 pp.

"As Wagner is to Beethoven, so is Pierre Loti to Shakespeare," says the writer of this paper. He tells us that Pierre Loti has chosen to depict the "idyll of human life." "All that is eternal in human character and destiny, all that has remained unchanged since the Golden Ages, uncorrupted and undeveloped by civilization, is brought into full light." "It is all very heathen, quite unintellectual, and there is nothing humanely sublime or heroic about it; it is great with the greatness of mountains or the sea, but there is no moral element in all this grandeur." Of the *Roman d'un Enfant* and *Le Livre de la Pieté et de la Mort*, he says: "We are conscious throughout of a lurking antagonism between the tendency of these books and the spirit of Christianity, and find, on analysis, that it arises from their intense earthliness and from the unheroic temper which is the inevitable consequence of Atheism."

Negro-English of the West Coast of Africa. Ernst Wasserzieher. *Die Gegenwart*, Berlin, No. 26.

WHOEVER means to do business on the West Coast of Africa, must learn this curious language, be he a German or a Briton. Luckily, this is not very difficult. The whole language comprises only about 300 words, and these people despise every one who does not speak it. The extreme simplicity of the idiom is well illustrated by the following examples:

Dem steamer go sleep here for night, the steamer will anchor here to-night; *Dem steamer him belly be full*, the steamer is fully loaded; *Dem steamer be hungry*, the steamer has still room for cargo; *When sun come for bed*, when the sun sets.

Public-Schools (Our): Their Methods and Morals. "Vox in Solitudine Clamantis." *New Review*, London, July, 11 pp.

A SEVERE criticism of the public-schools of England. The writer says that "they attempt to patch the old garments of scholarship

with the new rough cloth of utilitarian requirements, and the result is an anomaly which is neither logical nor sensible."

Salons (The) of 1893. George Lafenestre. *Revue des Deux Mondes*, Paris, July, 33 pp.

A SECOND paper on the two great annual exhibitions of paintings and sculptures at Paris, which always attract so much attention and careful study. The estimate of the present writer is that this year the foreign artists make a better show than the French artists; the latter, in the opinion of M. Lafenestre, manifesting in their works a lack of knowledge of drawing and of composition, two qualities in which French painters of all grades, Watteau as well as Poussin, Boucher as well as David, Géricault equally with Meissonier, have heretofore excelled.

Socrates Once More. Prof. Henry M. Tyler. *Andover Review*, Boston, July-August, 13 pp.

AN argument that modern education has a good deal to learn from the method of Socrates in the way of kindling inspiration and developing the living man. By our educational methods, it is claimed, we train the mind to precision and accuracy, but repress enthusiasm, which has come to be regarded as too nearly akin to credulity to be appropriate to a scholar. What is needed for learners is to come into contact with the best minds, and learn to understand and appreciate them.

"William Tell" and "Giovanni da Procida." Antonio Zardo. *Nuova Antologia*, Rome, June 15, pp. 22.

AN interesting comparison between two famous tragedies "William Tell" by Schiller and "Giovanni da Procida" by G. B. Niccolini. Both are founded on popular uprisings against tyrants, under heroic leaders—Tell having been the reputed leader of the Swiss and Giovanni da Procida the leader of the Sicilians on the occasion known as the Sicilian Vespers. The Vespers took place in the Thirteenth Century and Tell's acts are laid in the Fourteenth. Da Procida, however, is an historical character, while Tell has been proved to be a myth.

POLITICAL.

Canadian Finance and the Home-Rule Bill. H. H. L. Bellot. *Westminster Review*, London, July, 7 pp.

THE object of this paper is to point out the fact that financial arrangements similar to those proposed by a Liberal Government for Great Britain and Ireland were made between the Dominion Parliament of Canada and her Provinces; that these arrangements were made by a Conservative Government; and that after twenty-four years' experience they have proved successful beyond all reasonable expectation.

Home-Rule Controversy (the). Religion in. *Lyceum*, Dublin, June, 5 pp.

THE writer accepts as logical the non-Catholic and anti Catholic opposition to Home Rule, but cannot understand how Catholics should join the opposition upon religious grounds. The contention of the opposition is that Home Rule means the triumph in Ireland of the Catholic religion, to the practical effacement of other creeds. But the anti-Home-Rule Catholics reject the Government of Ireland Bill because the "Roman Catholics in Ireland enjoy full civil and religious liberty," and "believe that the establishment in Ireland of a separate legislature would be most prejudicial to our religion." The writer takes the position that, as the bishops and priests of Ireland are not opponents of the Home-Rule Bill the opposition of Catholics to the Bill on religious grounds is baseless.

Louis XIV., A Diplomatic Career Under. M. de Vogüé, of the Institute. *Correspondant*, Paris, June 25, pp. 39.

FROM a new edition, published this year, of the "Memoirs of the Court of Spain," by the Marquis de Villars, who died in 1698 at the age of 75, M. de Vogüé has prepared an interesting account of the part played by the Marquis, when French Ambassador at Madrid, in the ill-assorted marriage of Marie-Louise of Orleans and the wretched Charles II. of Spain.

Minorities, The Representation of. Paul Laffitte. *Revue Bleue*, Paris, July 8, pp. 2.

A STRONG and earnest argument in favor of the representation of minorities in legislative assemblies, without suggesting any scheme by which such representation can be obtained. It is admitted that, if a project to that end were introduced into the French Chamber of Deputies, it would not receive any consideration. Nevertheless, it is urged that agitation of the subject should be kept up in news-

papers, reviews, books, and lectures, until the much-needed reform shall be brought about.

Political Methods. Emile Ollivier, of the Institute. *Correspondant*, Paris, June 25, pp. 27.

THE last Prime Minister of Napoleon III. here points out what he considers desirable amendments to the French Constitution, among which is a reform of universal suffrage and a reorganization of the Presidency. He deprecates the idea of giving equal right to vote to a drunken ragpicker and a Tocqueville or a Pasteur, and suggests that no man have a right to vote until he reaches the age of twenty-five. As for the President of France, he should no longer be chosen by the legislative body, but by a Convention specially elected for that purpose, or by a direct vote of the people.

Russia, French Books About. C. W. Petersen. *Die Gegenwart*, No. 26.

TO publish in France a book about Russia, says Mr. Petersen, is always a paying venture especially if you manage to put as much politics into it as possible. If you once get into the way of writing such books, your fortune is made. Not much variety is needed. The one subject suffices for all times, viz., the partitioning of wicked Prussia by peaceful France and innocent Russia, and the punishment of perfidious Albion after that. Add a few sentences about the liberties of the smaller Pan Slavistic nations, and a remark or two about France's hopes of regaining her military prestige, and your book is salable.

RELIGIOUS.

Agnosticism: Its Ethical and Religious Tendencies. The Rev. W. Quance. *Canadian Methodist Quarterly*, Toronto, July.

THIS is a very logical assault on the agnostic position, which is pressed closely in an analysis of Mr. Spencer's attitude towards the knowableness of the ultimate reality or first cause. And, with regard to the ethical and religious tendencies of agnosticism, the writer asks: "Can this deification of mental impotence, this worship of mental abstractions, teach men to live justly, to order their lives nobly, to be patient in sorrow, passionate against wrong, dutiful to humanity, hopeful amid the confusions and losses of our troubled and changeable time?"

Anglican Orders, Rome's Witness Against. The Rev. Sydney F. Smith. *The Month*, London, July, 22 pp.

THIS is a retort on the Rev. Montagu R. Butler's work, "Rome's Tribute to Anglican Orders," in which the author sought to show that the best Roman Catholic authorities conceded the Episcopal Succession and Priesthood of the Church of England. The writer at the outset characterizes Mr. Butler's book as "a work of fraud," and then proceeds to "demolish" his pretensions.

Breviary (The Roman). The Rev. John Morris, F.S.A. *The Month*, London, July, 17 pp.

AN account of the Roman Breviary dating from the full development of the Canonical Office of Rome about the opening of the Eighth Century, with a historical sketch of its career of evolution in earlier ages. Numerous authorities are quoted for the order of clerical procedure in respect of the Breviary in different ages, and the Papal ceremonies of the Middle Ages are described in full detail on the authority of eye-witnesses.

Christianity in America, Four Centuries of. Prof. H. M. Scott. *Our Day*, Boston, July, 18 pp.

IN the first place, Christianity, has, in the United States, added to her domain the largest, most powerful, most intelligent, most active and aggressive nation of the earth; secondly, America has converted her indigenous Pagans to Christianity, and taken the lead of the world in the work of foreign missions; and, thirdly, she has effected the solution of the problem of Church and State, in which latter matter she has reacted powerfully on Europe; fourthly, she has exerted a powerful influence upon the Roman Catholic Church, by rendering her Catholic citizens more independent and liberal, enforcing a measurable degree of liberality upon the Catholic clergy. Finally she has emancipated woman, been foremost in all social reforms, and taken the lead in advocating the submission of International difficulties to arbitration.

Christ, His Place in Modern Thought. Professor C. A. Beckwith. *Andover Review*, Boston, July-August, 24 pp.

THIS address, delivered at the installation of the author as Buck Professor of Christian Theology and Lecturer on Church Polity in Bangor Theological Seminary, traces some of the recent modes of viewing the person of Christ, from the point of view of anti-super-

naturalism, of literary and historical criticism, of idealism, of experience, of a modification of sinless perfection, and of purely ethical Sonship, and indicates wherein they seem to be defective.

Dogmatick, (A New England). Rev. Henry E. Jacobs, D.D. *Lutheran Church Review*, Philadelphia, July 18.

THIS is a careful and complete analysis of the "Present-Day Theology," by Louis French Sterns, late Professor of Christian Theology in Bangor Theological Seminary. The work in question is a popular discussion of leading doctrines of Christian dogma, to which the reviewer incidentally contributes his quota in the course of his notice.

Education and Missions. The Rev. A. J. Gordon, D.D. *Missionary Review of the World*, New York, August, 5 pp.

TAKING as his text the saying attributed to the Rev. Maurice Phillips, of the London Missionary Society, that "The only organized opposition that Christianity has yet had to meet has been from the efforts of the Hindu graduates of our universities," the writer adduces evidence to discountenance the once prevalent view that civilization would pioneer the way for Christianity. "Christ did not choose orators to catch fishermen, but fishermen to catch orators."

Germany, The Liberal and the Ritschlian Theology of. Professor Frank C. Porter. *Andover Review*, Boston, July-August, 21 pp.

IT is here claimed that we owe at present the fullest light on the fundamental problems that face theology in our day to men of the Liberal and of the Ritschlian schools. Both of them agree in the effort to avoid making the Divine, living Christ essential or fundamental to Christian faith. The Liberal puts in his place the ideal Christ or the Christ-idea, to be derived by historical study from the New-Testament records, but not depending on their full authenticity for its validity and worth. The Ritschlian holds to the person of Christ, but to the Christ of history, while the thought of the living Christ, the Divine Lord is not primary or essential to faith. The answer to the question whether the Liberal position is quite Christian or the Ritschlian quite rational seems to Mr. Porter more than doubtful.

India, The Present Aspect of Missions in. II. James Kennedy. *Missionary Review of the World*, New York, August, 7 pp.

CLAIMS a vast accession in recent years to the numbers professing to be followers of Christ, but admits that they are hardly deserving the name of Christian. They are non-Hindoos or low-caste Hindoos, *i. e.*, people who have been assigned a caste by the Brahmins, but are absolutely without any knowledge of Hindooism as a religious creed or system of ethics. Some few converts have been drawn from the young men of the educated classes, but the general influence of education upon the upper classes is to render them irreligious.

Inspiration, The Theanthropy of. The Rev. A. W. Haas, B. D. *Lutheran Church Review*, July, 12 pp.

RECOGNIZING that the Bible is being subjected to a very severe ordeal of criticism, and that its inspiration forms the basis of the formal principle of the Reformation, the writer suggests the theanthropy that is, the dual agency of God and man, in inspiration not only as the simplest means of solving the difficulty, but as the actual testimony of Scriptures. If theanthropy is true, inspiration is neither absolutely verbal nor merely dynamic, but freely verbal, and as such liable to give rise to difficulties and obscurities.

Jesus Christ, The Exterior of. Joseph V. Tracy. *Catholic World*, New York, July, 8 pp.

THE writer maintains that we can form a substantially exact idea of the dress of Christ; a simple turban on His head, on His feet sandals bound with thongs about the ankle, a *kittuna*, which was a garment with sleeves, loose-fitting, reaching to the feet and girdled at the waist; a *me'l*, an over-garment of the same shape as the *kittuna*, but fuller and more flowing; and a *tallith*, a sort of cloak. All of these garments were white, denoting respectability. As to Christ's Person, He had the Jewish type of face, with carefully kept hair and beard.

Methodist (a), What Makes. J. M. Buckley, LL.D. *Chautauquan*, Meadville, Pa., August, 5 pp.

DOCTOR BUCKLEY, in explaining the form of government and the various regulations of the Methodists, points out the stress laid by them on feeling and religious zeal, they placing experience higher than doctrine, and preferring a man of holy life and genuine experience, imbued with some not fundamental errors of doctrine, to one holding fast to the form of sound words, but destitute of religious

zeal. He also states that there is difference of view among the Methodists as to the wisdom of some of their legislation.

Missions and Colonies. The Reverend Charles C. Starbuck. *Andover Review*, Boston, July-August, 12 pp.

THIS writer criticises the attitude of the Governments of England, France, the United States, and Germany, in regard to missions to non-Christian lands from these various countries. In regard to Germany, the conclusion is that she wants the missionaries in Africa to put two things in the foreground—first, to preach the supreme authority of the Kaiser first, last, and midmost; second, to teach the negroes that the chief end for which they were created was to work for the white men. After that, the missionaries are welcome to throw in at odd times such trifles as faith, hope, charity, chastity, and care for their families.

SCIENCE AND PHILOSOPHY.

Animal Speech, Studies of. Prof. E. P. Evans. *Popular Science Monthly*, New York, August, 7 pp.

AN article suggested by Mr. Garner's study of simian speech. The writer describes the labors of Gottfried Immanuel Wenzel in the same field nearly a century ago, and among other writers on the subject notes the French physicist, R. Radeau.

MORE is expected from Mr. Garner than from his predecessors, not on account of any superiority in mental equipment for the task, but in consequence of the greater excellence of his material; the phonograph alone giving him an immense advantage.

Brute-Soul (The). The Right Reverend Francis Silas Chatard, D.D., Bishop of Vincennes. *Catholic World*, New York, July, 5 pp.

IN considering the soul of brutes, here called the brute-soul—something recognized by St. Thomas Aquinas and others, who say that it is "material"—the right reverend author, while saying that he does not believe in the theory of evolution, considering it not proven, thinks it possible to conceive a mode of coming into existence, which to some extent justifies a Christian in holding to the theory of evolution in a modified sense, though not in the sense in which it is understood by Darwin and the materialistic and pantheistic schools of to-day.

Death (Apparent), Protection Against. *Die Flamme*, Berlin, June.

THIS possibility of being buried alive will not be altogether removed unless we have obligatory inquests on all cases of death, and unless public halls be provided in which bodies may be kept until the process of decomposition has so far advanced that death is an assured fact. Within the last twenty-five years there happened in Amsterdam 990 cases of apparent death; 107 cases, in five years, at Hamburg; 6 cases out of 1,200 deaths in New York; and by the work of the Humane Society in London, during twenty-two years, 2,175 persons were resuscitated who were supposed to be dead. If we take the New York percentage to be also right in the case of Germany, then 150 persons are annually buried alive in that country.

Forests and Forestry in Europe and America. Henry Lambert. *New England Magazine*, Boston, July, 8 pp.

A VERY timely article covering the importance of forests in the economy of nature, the system of forest control in Europe, and of training in the forest schools of France, Italy, Germany, and Austria, and concluding with a summary of the labors of the American Forestry Congress, and its predecessor, the American Forestry Association, and a demand for systematic measures of forest administration throughout the Union.

Frogs, The Color Changes of. Prof. Clarence M. Weed. *Popular Science Monthly*, August, 4 pp.

A NUMBER of instances are first arrayed in illustration of the fact, and proof having been advanced that a blind frog does not change its color in harmony with its environment, the Professor decides with Mr. Poulton that certain kinds of light act as specific stimuli to the eyes, and that consequently different nervous impulses pass along the optic nerve to the brain, whence it is reflected to the skin, causing varying states of concentration of the pigment in the cells. These pigments being of different colors, the concentration of different groups of pigment cells will produce varied color effects.

Plants and Animals, How They Grow. Dr. Manly Miles. *Popular Science Monthly*, New York, August, 13 pp.

THE subject is here treated in the light of the most recent advances in science. In vegetables the simple chemical elements and binary

compounds of plant-food are built up by successive steps of gradually increasing complexity, into protoplasm, which, being an unstable compound, is no sooner formed than, under the action of destructive metabolism, it is broken up into the proximate principles of plants—proteids, starch, cellulose, etc.

The food-substances of animals are the products of this destructive metabolism of the food-products of plants, and there now appears to be conclusive evidence that these food-substances are reduced almost to their elements with a liberation of energy which is made available in the reconstruction of animal protoplasm through the blood. Animal heat is no longer attributed to the combustion of food-constituents, but is recognized as a phase in the transformation of energy in the processes of nutrition.

Psychology. Rev. H. H. Moore, D.D. *Canadian Methodist Quarterly*, Toronto, July, 8 pp.

OBJECTS to the use of the Greek equivalents for soul, or spirit, or life as too indefinite in signification, and gives the preference to the Anglo-Saxon word "mind" as embracing all that the Greeks implied by the terms *nous*, *pneuma*, *phucia*, and *psyche*. The writer's position is that mind and body, as two distinct substances are mysteriously and intimately associated, and, as a consequence, act and react upon each other; the mind's existence and activity are in itself and not in an organism; and the science of psychology, as it stands to-day, is an abhorrent cross between matter and mind.

Sea (The), Why a Film of Oil Can Calm it. G. W. Littlehales. *Popular Science Monthly*, New York, August, 9 pp.

EVIDENCE is first adduced of the efficacy of oil in stilling the troubled waters, the phenomena of wave-motion is next explained, and the oil then shown to operate, not by depressing the waves or arresting their swell, but by preventing their breaking. Wind blowing over water tends, by its viscosity, to draw the water along with it, and its force being greatest at the surface of the water it leads the crest of the wave away in advance of the lower strata of water thus causing it to break. A film of oil shields the water; its particles being entirely separate from those of the water, it is itself borne along by the wind without communicating its motion to the waves below.

SOCIOLOGICAL.

Builder, Mason, Plumber, and Painter. Newton Macmillan. *Chautauquan*, Meadville, Pa., August, 4 pp.

THE writer of this article gives some information about mechanics in Chicago, where, it appears, their wages are good and their chances for getting on in the world abundant. The carpenter seems to be the best off, for he not only gets excellent pay for short hours, but stands a strong chance of developing into a builder, and of becoming with frugality, prudence, and patience a small capitalist. A plumber in Chicago, we are told, less frequently becomes independent in circumstances, although he earns from \$3.75 to \$4.00 for a day of eight hours.

Gibraltar, Tangier, and Spain. Lilly Ryder Gracey. *Chautauquan*, Meadville, Pa., August, 9 pp. Ill.

THE author seems to have had a pleasant time during a very brief tour, and went a little out of the common rut of travel in visiting Gibraltar and Tangier, the other points visited by her being on the beaten route of tourists, Granada with the Alhambra, Seville, Cordova, and Madrid. To Tangier she is not complimentary, saying that "the infamies of ancient days are still the customs of the hour," and that "crimes and the horrors of the prisons are indescribable."

Land (The) Shall not be Sold for Ever. *Canadian Methodist Quarterly*, Toronto, July, 8 pp.

AN investigation into this injunction of Moses which is asserted to be based on sound ethical and economic principles, and to have contributed to the establishment of the only nation whose toilers were free to enjoy the produce of their industry free from the exactions of landlords and land-speculators. A country which never witnessed the monstrosity of one child born under a crushing debt to another child.

New England's Development, Influence of Physical Features on. Edmund K. Alden. *New England Magazine*, Boston, July, 3 pp.

OPENS with a general sketch of the physical characteristics of the New England States, discounts the extreme views of influence of environment as taught by Taine and Draper, but recognizes nevertheless that physical conditions by their influence on occupations or modes of life are necessarily factors in the development of a people,

although in the case of the New Englanders if they may be said to present a distinct type, it would be difficult to determine how much is due to influence of environment, and how much to the distinctive characteristics of the ancestral stock from which they sprang.

Socialistic Ideas, Development of. Conrad Dohany. *Die Gegenwart*, Berlin, No. 24.

THE writer thinks that we are gradually beginning to understand that there is a happy medium in social reform. The oldest sociologists were pure idealists. They could not understand that the ignoble chase after worldly advantages, although it led to despicable conduct and advanced low passions, yet assisted in the onward march of civilization. The materialists, on the other hand, point out the helplessness of idealists who, with all their high moral aspirations, remain the slaves of their fellow men unless, like Diogenes, they lead the life of brutes. To-day we know that a certain attention to "things in the flesh" need not necessarily debar us from a careful attention to our higher aspirations.

Southern States, New Black Codes In. Joseph Cook. *Our Day*, Boston, July, 23 pp.

THIS is one of the Boston Monday Lectures of the current year. It includes a graphic description of the revolting lynching at Texas of a colored citizen who confessed to the perpetration of a revolting crime upon a white child; and then enters upon a consideration of the Nation's duty in respect to the enforcement of the rights of all its citizens, white and colored alike.

War, Modern Impressions in Respect to. The Idea of Arbitration Between Nations. Alfred du Pradeix. *Correspondant*, Paris, June 10, pp. 20.

THIS paper points out what advances the idea of arbitration among nations has made within a few years. When the Inter-Parliamentary Society for the Promotion of Arbitration first met it was ridiculed, while now its suggestions are received with respect. The advocates of arbitration believe—and they are probably right in believing—that they have on their side an immense majority, now mute, but which, in time, will make itself heard.

Wealth, Duties and Responsibilities of. D. Gumerzind a de Ascárate. *La Revista de España*, Cuaderno I., Madrid, 19 pp.

THIS is the opening lecture of the author as president of the "Athenæum of Science and Literature," at Madrid. Señor Ascárate is far from resting upon his own authority in his endeavors to teach his wealthier countrymen their duties towards the people. He quotes Mr. Gladstone, Carnegie, Cardinal Gibbons, and others to prove that they fail in this duty. His own position may be summarized in his philippic against "the thoughtless, useless, and indiscreet" application of charity with which people endeavor to rid themselves of all responsibility towards the masses. He says: "Out of every \$1,000 spent nowadays in what people are pleased to call charities, probably \$950 go towards producing an increase of the very evils which such money is intended to mitigate. Neither individuals nor the human race are benefited by alms. The laws which rule the accumulation and distribution of riches must be respected and individualism ought to continue, but millionaires should be taught to consider that they are only guardians and administrators of the wealth of the community."

UNCLASSIFIED.

Franche-Comté. Victor Du Bled. *Revue des Deux Mondes*, Paris, July, 39 pp.

A SECOND paper, principally historical, on Franche-Comté, one of the provinces of France before the Revolution. Originally a fief of the kingdom of Burgundy, Franche-Comté became a province of Spain and subsequently of Austria, until Louis XIV. conquered it in 1668, after a campaign of fifteen days under Condé, and made it a part of the French dominions on the extreme west, its next-door neighbor for a long distance being Switzerland. To celebrate the conquest, the triumphal arch of the Saint-Martin gate at Paris was erected.

Flag (Our), Where it was First Saluted. Wm. Elliot Griffis. *New England Magazine*, July, 9 pp.

THE American flag, before even it had the stars joined to the stripes, received its first salute from a foreign magistrate at the Dutch island of St. Eustatius in the West Indies—date November 17, 1776. The story, which is told in the Blue Book of the States-General of Holland and West Friesland and supplemented from other sources, is given in the narrative under notice.

BOOKS AND BOOK-WRITERS.

THE CHURCH IN THE ROMAN EMPIRE.

It is rarely the case that a writer of Church history, dealing with the first two or three centuries of our era, has any personal acquaintance with that part of the world—especially Asia Minor—in which most of the events he has to narrate took place. Unusual qualifications for his task, therefore, were possessed by Professor Ramsay, of the University of Aberdeen, in preparing a book, just issued, on "The Church in the Roman Empire before A. D. 170." * These qualifications and the origin of the volume are thus described by *The Christian Advocate* (New York), which also praises the work highly:

"W. M. Ramsay, M.A., Professor in Aberdeen University, has been a traveler of much experience whose principal investigations have been in Asia Minor. He has already written a book, called 'The Historical Geography of Asia Minor,' and was, therefore, eminently fitted to give lectures on Eastern subjects at Mansfield College, Oxford, which he did last year. He chose for his topic 'The Church in the Roman Empire before A. D. 170.' The book before us is the embodiment of those lectures, with additions; Part I. being called 'The Earliest Stage; or, St. Paul in Asia Minor,' and Part II. being the lectures proper, which carry the Church history from A. D. 64 to A. D. 170. It is difficult in a limited space to give any idea of the excellence of this volume. It is thoroughly scholarly, eminently judicious, and very devout."

Exactly what was the object of the author is explained in this way by *The American* (Baltimore):

"These lectures, though almost entirely rewritten, retain their original character as lectures, and are intended rather to stimulate interest and research in students than to attain scientific completeness and order of exposition. They are intended to exemplify to younger students the method of applying archaeological, topographical, and numismatic evidence to the investigation of early Christian history; and, as the result of actual explorations and investigations, the work has received the commendation of the most eminent archaeologists of our time."

It would seem, however, that the work is partly of a controversial character, and *The Standard* (Chicago) approves of the views taken by the Professor:

"We are gratified to find in this work another example of revolt against the usurped dominion of German schools in Biblical criticism. At various points we notice this, but have a special reason for quoting here what the author so justly says regarding the date of the Apocalypse. Under the influence of that overestimation which one so frequently observes of the value of results in the mere criticism of language and style, writers of a certain school, following the example of the Germans, have fixed the date of the Apocalypse—the Revelation of St. John the Divine—as preceding the fall of Jerusalem in A. D. 70. From this conclusion Professor Ramsay dissents wholly, and from all the conclusions as to the theory of interpretation for the book hence inferred. Speaking of a German writer, Spitta, who considers that John's Apocalypse was at first composed as an independent Christian document about A. D. 60, and that this Christian Apocalypse was enlarged by a redactor [there must always be 'a redactor,' it seems], who incorporated along with it two Jewish Apocalypses, one composed about B. C. 65, the other about A. D. 40, Professor Ramsay says justly of this theory that 'its artificiality is so extreme as to make it incapable of proof, and on the face of it improbable, since Spitta has not succeeded in finding any sufficiently clear marks to distinguish one document from another.'"

"A little further on he reiterates that 'as a Christian document the Apocalypse is an historical impossibility about A. D. 70.' We are glad of this recognition, by a scholar so capable, of the fact that theories based on criticisms of style and language cannot overbear all other considerations in the date and authorship of Scriptural books. Professor Ramsay holds that the date of the Apocalypse cannot have been earlier than that at which it is fixed by the testimony of Irenæus, in the reign of Domitian, and about the year A. D. 95 or 96."

The Literary World (Boston) regards the book as a typical example of the modern method of studying theology:

"In this handsome octavo we have a typical example of the modern method of studying theology, of making commentary and history, and of securing light for correct exegesis. It is the fruit of the spade as well as of the pen. The author has dug out many of his most striking facts from the actual earth as well as from the pages of ancient manuscript and modern print. He has been an explorer and archaeologist in Asia Minor, and he obtains abundant data from numismatic, topographic, and archaeological material. He

* The Church in the Roman Empire. Before A. D. 170. By W. M. Ramsay, M.A., Professor of Humanity, in the University of Aberdeen, formerly Professor of Archaeology, and Fellow of Exeter College, Oxford. New York: G. P. Putnam's Sons.

has read deeply in Roman history, and has entered into closest sympathy with the life of the countries and people which Paul and the other Apostles had before their eyes in the First Century. Hence, and almost as a matter of course, the author breaks away from both the closet commentator and the closet higher critic. For years, with interest and zeal but with little knowledge, he followed those Germans who date the New-Testament documents in the Second Century. Now, understanding Roman history better, he strenuously maintains in regard to nearly all the books of the New Testament that 'it is as gross an outrage on criticism to hold them for Second-Century forgeries as it would be to class the works of Horace and Virgil as forgeries of the time of Nero.' Frequently in his book this Aberdeen professor attacks the 'settled erroneousness of German and other commentaries.'"

The importance of discovering the author's point of view is pointed out by *The Outlook* (New York), which thus states that point of view and criticises the volume:

"This it is: That the political notions introduced into the Roman mind by Tiberius Gracchus developed into the idea of a universal world-empire of Rome; that the only social bond understood by the ancient world, and believed to be an adequate means of political unity, was religion. The Roman State, therefore, set itself to construct a religion which should be comprehensive enough for its extent of territory and for the several races included within its boundaries. The resultant religion was the worship of the genius of the Emperor. This at no time could be taken seriously as a faith. It was only a State ceremony. Meanwhile another religion was spreading, and it had all those elements of universality that the State religion of Rome lacked. Against this religion—the Christian—there was no law on the statute-books of Rome. Yet very early it came into collision with the Roman officials. Why? Simply because it recognized a power higher than Cæsar, because its code of worship was hostile to large commercial interests, and because its highly differentiated organization was regarded by the Roman rulers as an *imperium in imperio*. Consequently, not by statute, but as a matter of policy, the Christians were held to be the enemies of the State, and to be treated accordingly. From the 190th page, Professor Ramsay develops this theory, reconciling with it the letters of Pliny and the accounts of Tacitus and Suetonius; interpreting by this new light the New-Testament references to the attitude of Rome toward the early Church. The result of this method is some fresh and curious exegesis of the Acts and the Epistles. . . . The work as a whole is solid, at times tediously so, but will always repay the student for his trouble in reading it. There are many small but important and exceedingly interesting points of learning continually occurring throughout these pages, which no review like this has room to touch; they give what is to us the greatest and most lasting value to the work. There is a fairly good index, and the maps, we believe, are exceptionally valuable; at any rate, they are well executed."

RECOLLECTIONS OF A NEW ENGLAND BOYHOOD.

THE unstinted praise given to the just-published "Recollections" * of the Rev. Edward Everett Hale may lead to an increase of autobiographies in the near future. There can hardly be too many of them, however, if all are as delightful as Mr. Hale's book is said to be. More than half of it appeared in *The Atlantic Monthly* last year. *The Sun* (New York) devotes three columns to an analysis of the book under the caption "Boston Sixty Years Ago," saying this of the author and his work:

"For the historian of New England manners in the first third of this century, and especially for those who were born in the colony of Massachusetts Bay, a delightful book has been produced, 'The Recollections of a New England Boyhood,' by the Rev. Edward E. Hale. The Bostonian character can only be understood by one who knows something of what Boston was in the epoch preceding railways, when the Puritan capital retained most of the peculiarities which had marked it from the days of Winthrop to those of Hancock. It was the author's father, Nathan Hale, for many years the owner and the editor of the *Boston Advertiser*, to whom the city was indebted for the railroad to Worcester, the first link in the chain of land communication with the rest of the continent, which, when completed, was to relieve Boston from its isolation and to sensibly modify the type of its inhabitants. It is the Boston of those ante-railway times which lives again in the pages of this interesting book."

The Literary World (Boston) finds the "Recollections" full of charm:

"Edward Everett Hale is the author of many books which have done much to delight as well as to uplift his generation. But he has never written a volume more thoroughly pleasing than this informal record of his boyhood, which makes an excellent companion-piece to Miss Larcom's 'New England Girlhood.' The little Hale boy, who went to school at two and to Brattle Street Church not much later, belonged to the 'Brahmin caste' of New England.

* A New England Boyhood. By Edward E. Hale. Cassell Publishing Co.

His grandfather was for more than fifty years the minister of West-hampton; his father was long editor of that 'respectable' daily, the *Boston Advertiser*, and the most vigorous promoter of railroads in Massachusetts; his mother was an Everett.

"Throughout the volume there are innumerable happy touches, such as one expects from Mr. Hale at his best. No pleasanter piece of autobiography has ever been written, and we trust that the volume is but the advance-guard of a work that will go on to tell, as only the author of 'My Double' can tell it, the story of his later life. This is a case where autobiography is far more likely to be successful than biography."

To these encomiums we may add that of *The Independent* (New York):

"The story is not only told with great charm of literary style, but with plenty of humor. 'Fullum,' the family servant, is a pervasive example, and nature has given that man a stanch constitution who can open anywhere and read a dozen pages without feeling Momus twitching at his nerves. In addition to a very quick and retentive memory, Mr. Hale has the advantage of having grown up where he was planted, amid the undisturbed relations of a lifetime. His local knowledge is great, without being dry. His mind seems to lay hold of interesting things; even the old bowlders, which in Lord Sterling's time were strewn about the Common, become a feature in his history, while the walks and the walls echo the fun that has gone forward on them. Mr. Hale writes always with the happy pen of a cheerful optimist. He praises the past while he expands in the present, and does not fail as he advances to make certain little notes now and then, to show that the world has not yet set him a swifter pace than he can keep up with."

WOMEN OF THE VALOIS COURT.

A FRENCH author, M. Imbert de Saint-Amand, has gained some reputation by a series of volumes relating to women prominent in the history of France. His latest production is concerned with the women who figured at the French court during the reign of the Valois kings. More than two hundred and fifty years were these Valois sovereigns, most of them contemptible creatures, reigning. If the women who figured in these reigns were not models of virtue or particularly respectable, there were still stronger characters than the men. Among these women were Catherine de Medici, Mary Stuart, Margaret of Navarre, Diana of Poitiers, and Jeanne d'Albret. The author's agreeable style seems to make all these women interesting, and his book* is welcomed by all the critics.

He appears, according to *The Evening Journal* (Chicago), to have tried to partially whitewash Catherine de Medici:

"But more than a match for them all was the crafty and cruel Catherine de Medici. The author cites many conflicting opinions about this remarkable woman, most of them written evidently with a religious bias. Perhaps he is not wholly free from prejudice himself, for he attempts to free her character from much of the odium that attaches to it. Her responsibility for the massacre of St. Bartholomew, however, he does not question, and that is load enough for one person to bear. For her vicious and criminal acts he finds an excuse in her environment. He traces her statecraft to the teachings of Machiavelli. Her temperament, he says, was calm, her manners elegant. She began by trying the paths of gentleness, moderation, and impartiality, and resorted to cruelty only when she discovered that it was politic for her to do so. The character agrees well with that of the Italians of that day, as it is drawn in Macaulay's essay on Machiavelli. The moral sense was lacking, and the most terrible crimes were committed without emotion or regret."

The Tribune (Chicago) finds fault with the translation:

"M. de Saint-Amand has painted a vivid picture of this brilliant and corrupt epoch, which 'presents itself under aspects which are by turns grandiose and grotesque, alluring and horrible; in which the gayety of Rabelais twinkles amid paroxysms of fanaticism and cries of hatred, and the passions remain savage although the fashions have a subtle grace.' The translation, however, does not conform to the standard which Miss Wormeley has set."

That the author has a good subject, deserving of profound study, is the opinion of *The Public Ledger* (Philadelphia):

"In his previous volumes upon 'Famous Women of the French Court,' M. de Saint-Amand apostrophized the virtues of Marie Antoinette, the Empress Josephine, Marie Louise, Duchess of Angoulême and Duchess of Berry. He now reverts to a group of even more distinction, and of quite as much historic interest. The women of the Sixteenth Century have an exceptional attraction, for they took an active part in every event of an epoch of contrasts and agitations, both political, religious, and intellectual. In politics they played a decided rôle. Francis the First had assembled a Court, with the exclamation that a Court without them was a year without springtime. From their dull castles in the provinces the noble dames

came up to adorn festivities with their presence. Good and evil elbowed each other in the strange and brilliant society of the knightly king. Saint-Amand is entirely correct in saying that, in the social world of the Valois, all the heroines who have made their mark, are worthy of the profoundest study."

This is what *The Tribune* (New York) has to say of the author's portrait of one of the very few good women who figure in his pages:

"In the strongest contrast with her stood Jeanne d'Albret, Queen of Navarre, who was as skillful in diplomacy and war as Catherine, and yet sacrificed nothing of her independence, or of her pride, or of her honesty. Between the two Catholic kingdoms of France and Spain, 'shielding herself behind the devotion of her loyal Bearnais, she bravely accepted the challenge of Rome.' Her religion was not largely a matter of politics. It was a matter of conviction, and her conduct, both in peace and war, was guided by it. She had little of the politeness of her rival, and historians speak of her as masculine in her manners. M. de Saint-Amand rejects the story that she was poisoned at the instance of Catherine. This assertion so agreeable to the Protestant feeling of the times, originated not in Paris, where the Queen died, but in Geneva. Still, such a crime would not have been incongruous with Catherine de Medici's character. After the atrocities of Saint Bartholomew, few acts of cruelty would be thought unlikely in her. Though stern and unrelenting in war, the Queen of Navarre could never have been guilty of plots and assassinations. Her career shines by contrast with those of famous women, her contemporaries, because she was guided by purity."

THE FIRST WOOD-ENGRAVER IN THE UNITED STATES.

ALTHOUGH Alexander Anderson, M.D., lived nearly, if not quite, all his life in the City of New York and died here not long ago at a great age, few persons in the city knew anything about him or were aware that he was the pioneer wood-engraver in this country. Mr. Lossing, however, published a memorial of him, and due credit was awarded him in Linton's "History of Wood-Engraving in America." Mr. Frederic M. Burr thought further information about Anderson was needed and accordingly has issued a book,* of which the critics do not speak highly, and for the appearance of which they seem to think there is no excuse save that the volume contains a reprint of Anderson's brief autobiography and select passages from his diary. Of Anderson, as depicted in this volume *The Times* (New York) says:

"Anderson's love for his art was marked by the true sincerity of the artist's love. We know how he might have practised medicine under very advantageous circumstances, and how, in the West Indies, he rejected an offer through which he might have acquired independence, and that after following medicine for some years he gave it up out of motives that do him entire credit, shuddering as he did at the responsibility resting upon a physician and the uncertainty that attended every case. Moreover, his experience in the hospital at Bellevue during the yellow-fever epidemic of 1795 shows the manner of man he was. It is interesting to read that for seventy-nine days of service in that hospital he received the sum of \$126, and so is the information that when he was married in 1797 he began housekeeping at 45 Beekman Street, paying a rent of \$650 a year, and finding his income inadequate to meet all expenses, removed to Liberty Street, where his rent was reduced \$200 a year."

"Anderson lost nearly all the members of his family during the epidemic, first, an infant son, and then, in succession, his brother, his father, his wife, and finally his mother, mother-in-law, and sister-in-law, his brother's illness occurring while he was himself serving at Bellevue. To his mother, Anderson was devotedly attached, and at her death entered in his diary: 'I never shall look upon her like again.' That Anderson should have survived all these relatives, exposed as he was to the disease himself, even placing in the coffin with his own hands the body of his brother, is an interesting circumstance. He lived to a great age, which in large part must have come not only from his sound constitution but from contentment of mind. It is recorded here that to him 'the world was a delightful place to live in because it was a reflex of his own sweet spirit.' Regularity of habits marked his course through life, and he once observed to a friend that he would not sit up later than 10 o'clock at night, even if he could see an angel."

In these terms *The Evening Post* (New York) points out how insufficiently Mr. Burr was equipped for the task he undertook, and some marked defects in the book:

"The main excuse, not for a life of Anderson in book form, but for this particular volume, is the reprint of his brief autobiography and of select passages from his diary. Mr. Burr's narrative, based, like Linton's in the 'History of Wood-Engraving in America', on

* *Women of the Valois Court.* By Imbert de Saint-Amand. Translated by Elizabeth Gilbert Martin, with Portraits. Pp. vi., 356. Charles Scribner's Sons.

* *Life and Works of Alexander Anderson, M.D., the First American Wood-Engraver.* By Frederic M. Burr. New York: Burr Bros. 1893. 8vo., pp. 210. Ill.

Lossing's memorial, offers little essential that Linton neglected, while his much more numerous examples of Anderson's art are greatly inferior to Linton's discriminating and truly representative assortment. Mr. Burr is far from possessing a critical faculty for this purpose. Moreover, he does not make Anderson's indebtedness to Bewick clear, and he even indulges in such a loose expression as that Anderson, 'by his native genius, and but scantily remunerated, laid, in the face of the greatest difficulties, the foundations of the art that now occupies so prominent a position in the amusement and instruction of millions' (p. 32). By this he only means that Anderson was the pioneer wood-engraver in this country, not that the laurels of Bewick, as the founder of modern wood-engraving, belong to our American. Mr. Burr's list of illustrations is tantalizingly defective in respect of dates, which are left to be gathered from the text; or, when the work from which they are borrowed is unknown, we are told that this or that is 'an early engraving by Dr. Anderson,' which is manifestly absurd in the case of 'The Lover's Complaint,' facing p. 109, this cut being in his mature manner. There are three portraits of Anderson, one self engraved. The diary is curious for its picture of the time, as well as interesting for its personal revelations of a worthy character, to whom a more skillful hand might have raised a more admirable monument. The book is handsomely manufactured."

BOOK-PLATES.

ONE of the whims of collectors of books is to emphasize their ownership by putting inside of each of their volumes a plate, designed sometimes with taste and artistic knowledge, but frequently simply eccentric. There has grown round these book-plates quite a little literature, to which the latest addition is by an Englishman, Mr. W. J. Hardy, whose book* finds some favor on this side of the Atlantic, although thought capable of improvement. These are the observations of *The Evening Post*, New York:

"The bibliography of the book-plate grows apace; it is only three years since M. Henri Bouchot published the latest French book on *ex-libris*, and since then the British Ex-Libris Society has been founded, and at least three British books on the subject have been published. Mr. Hardy's is the newest of the three, and the most comprehensive in scope. While devoted especially to the book-plates of Great Britain, it considers also (but very cursorily) the book-plates of France, Germany, Spain, Italy, and America. Mr. Hardy acknowledges the priority of Germany in the use of the book-plate, and claims for Great Britain the second chronological place; but he makes no reference to the French assertion that the invention of the book-plate was due to the feebleness of the art of bookbinding in Germany. A French book-lover identified his books by the characteristic tooling on the outside of his books, decorated with his motto or his device. The German, content with commonplace coverings for his tomes, had to paste within them a paper label attesting his ownership. Accepting this view of the origin of book-plates, that England should have followed Germany so swiftly in adopting them is not strange, since British binding has always been inferior to the French, even if it has sometimes surpassed the German.

"Mr. Hardy is rather insular and narrow in his views, but his essay is pleasantly written, and bristles with facts and dates. His treatment of American book-plates is obviously inadequate; apparently he has never seen Mr. Laurence Hutton's articles. Equally insufficient is his treatment of the later British specimens; he omits, for example, the several very interesting book-plates of Mr. Frederick Locker-Lampson, and the pretty vignette designed by Mr. E. A. Abbey for Mr. Austin Dobson. The most recent of Mr. Hardy's thirty-six illustrations, many of which are interesting, is that of the poet Bloomfield, the date of this being 1815."

The Tribune (New York), points out certain features of the volume:

"The fact that Mr. Hardy has to devote a few lines to a defense of the practice of collecting book-plates shows that its utility is not beyond question. He condemns rightly the only phase of this pursuit which can truly be called immoral—that of wrecking a book in order to carry off a book-plate. The excuse for this bad habit indulged in by some collectors is that many books are not worth preserving. That is a matter of opinion, and opinions change from one age to another. It can never be absolutely certain that the destruction of a book will not some time be a matter of regret to an investigator who merited better treatment at the hands of his ignorant predecessors. The best defense of book-plate collecting is that the material with which it is concerned can be subjected, like coins, to historic and scientific discussion. The varying styles bear a relation, obvious when pointed out, to styles in the furniture, for example, of different periods. Some book-plates are pictures in the true sense, and possess a historic value. Others are allegorical. In speaking of the last named class, Mr. Hardy might have done well to show the relation of these with that wide-spread literature, originated by Alciat, still popular, it is said, in Holland, and pretty thoroughly exploited in recent years by the Holbein Society—the literature of

emblems. In addition to a careful study of English book-plates, chapters are devoted to those of Germany, France, and the United States. For book-plates of the present day Mr. Hardy expresses a serene contempt. 'The names of the artists—Sir John Millais, Mr. Stacy Marks, Randolph Caldecott, Mr. Walter Crane, Miss Kate Greenaway, and others—who have found time to design, some of them only one, some quite a considerable number, of really interesting marks of ownership, suffice to rescue modern book-plates from entire discredit.'"

NOTES AND COMMENTS.

In the market-place at Ledbury, England, where Elizabeth Barrett Browning lived from childhood to womanhood, a memorial to her is about to be erected. It will take the form of a picturesque building with a clock-tower, and will be used as a reading-room and library with class-rooms above. The Ledbury people have subscribed two-thirds of the necessary fund. Old Hope End, Mrs. Browning's early home at Ledbury, has been pulled down. It was a queer old place in appearance, with some pretensions to be called a castle.

As a general rule novelists and jokemongers think most highly of the weakest and most misshapen children of their brain. To this rule there are occasionally exceptions. Every one will judge for himself whether Mr. Howells is such an exception, in expressing his opinion, as he has lately done, about his own works. He says that of all his novels, "A Modern Instance" is the one in which he has always taken the most satisfaction. In that novel he thinks he comes closest to American life as he knows it. "Silas Lapham," he says, is a more successful story (which means more popular), and that is easily understood, since "Silas Lapham" is much pleasanter, Silas himself being a lovable character in spite of his enthusiasm for mineral paint.

A note by Thackeray, heretofore unpublished, has just been printed by his first cousin, Mr. Francis St. John Thackeray, in the *July Temple Bar*. There is no indication of the year in which the note was penned, but it was certainly before 1862. It was written to a Mr. Davison, and was in this genial fashion:

"4 May.—How dy do, my dear old Davus? Read the *Cornhill Magazine* for May; the article 'Little Scholars' is by my dear old fat Anny. She sends you her love, so does Minny. We're going out to drive. We've got two hosses in our carriage now. The magazine goes on increasing, and how much do you think my next twelve months' earnings and receipts will be if I work? £10,000. Cockadoodleoodoodle! We are going to spend £4,000 in building a new house on Palace Green, Kensington. We have our health. We have brought Granny and G. P. to live at Brompton Crescent, close by us, and we are my dear old Davus Faithful, W.M. A.I. & H.M.T."

Mr. St. John Thackeray points out that if his cousin, the novelist, were living at present he would be only eighty-one, or two years younger than Tennyson was when he died, and than Mr. Gladstone is now.

BOOKS OF THE WEEK.

AMERICAN AND ENGLISH.

After the Revolution and Other Holiday Fantasies. William Wallace. Williams & Norgali, London. Cloth, 6s.

Agnosticism, A Protest Against. P. I. Fitzgerald. Kegan Paul, French, Trübner, & Co., London. Cloth, 3s. 6d.

Americans in Europe. By One of Them. Tait, Sons, & Co. Cloth, 8s.

Atlantic Ferry (The). Its Ships, Men, and Working. Arthur J. Maginnis, M. J. N. A. Macmillan & Co. Boards, 75c.

Bacteriology. Manual of; for Practitioners and Students. With Especial Reference to Practical Methods. From the German of Dr. S. L. Schenk, Prof. (Extraordinary) in the University of Vienna. Longmans & Co., London. Cloth, illus., 10s.

Burton (Sir Richard F.), The Life of. By His Wife, Isabel Burton. D. Appleton & Co. 2 Vols., Cloth, with Portraits, Illustrations, and Maps, 81s.

Boxing, The Science of. Prof. "Mike" Donovan. Charles L. Webster & Co. Cloth.

Columbus, In the Wake of. Adventures of the Special Commissioner Sent by the World's Fair Columbian Exposition to the West Indies. Frederick A. Ober. D. Lothrop Co., Boston. Cloth.

Horse (the). The Points of. A Treatise on Equine Conformation. Capt. M. H. Hayes, F.R.C.V.S. Macmillan & Co. Cloth, illus., 810.

Milton's Prosody. An Examination of the Rules of the Blank Verse in Milton's Later Poems, with an Account of the Versification of Samson Agonistes, and General Notes by Robert Bridges. Macmillan, & Co. Cloth, 8s.

Pierre and Jean. From the French of de Guy Maupassant. With an Introduction by Edmund Gosse. Wm. Heinemann, London. Cloth, 3s. 5d. The only novel of M. Maupassant done into English.

Smetnam (James), The Literary Works of. Edited by Wm. Davies. Macmillan & Co. Cloth, 81s. 50.

The Tutor's Secret. A Novel. By Victor Cherbuliez. Appleton's Town and Country Library. D. Appleton, & Co. Paper, 50c.

* Book-Plates. By W. J. Hardy. Books About Books. Edited by Alfred W. Pollard. No. 11. London: Kegan Paul, Trench, Trübner, & Co.

The Press.

THE CHURCH PRESS.

CLOSED ON SUNDAY.

The Local Directory of the World's Fair has decided, by a vote of 24 to 4, to close the Exposition on Sundays. The religious papers of the country have, with very few exceptions, strenuously opposed Sunday-opening; and it is evident that they do not regard the late action of the Directory, rescinding the rule requiring Sunday-opening, as an evidence of repentance or a desire to do right from a high moral or religious point of view.

The Christian Advocate (Meth. Epis.), New York.—The course of the Directory has been such from the beginning that one cannot be sure that it is not now trying to hoodwink Christian people. Whatever it may hereafter do, it has broken the contract, and is morally bound to pay that money back to the Government. Its past conduct affords no guarantee that it would not close for two months, to draw Christians and thereby swell its receipts, and then, feeling safe, open on the remaining Sundays.

The Methodist Recorder (Meth. Epis.), Pittsburgh.—The victory for the Sabbath is far greater than if the Directors had been compelled to close the gates by law. Had this been accomplished it never would have been known how strong is the public sentiment for Sunday-observance. We could not think of circumstances more favorable for emphasizing the fact that this Nation has deeply ingrained in its character a regard for the sacred day of rest than those which have been thus fortuitously and fortunately developed.

The Western Christian Advocate (Meth. Epis.), Cincinnati.—The Directory has not repented of violating its contract with the Government, and is innocent of any respect for the Fourth Commandment. It disregarded both when it believed there was money in doing so; and is particular to be understood as closing the gates on Sunday simply because it does not pay to keep them open.

The Observer (Evangelical), New York.—The Directory is wholly mercenary, and in closing the Exposition on the Sabbath has regard only to the pecuniary profits of the enterprise, as it had on opening it on that day. Had open gates on the Lord's Day proved remunerative, they would have remained open throughout the term of the Fair, and the laws of God, of Congress, and of the Directory itself would have been defied and trampled on, just as they have been for the past two months.

The Outlook (undenom.), New York.—It is unfortunate that the Local Directory have dealt with this question in such a blundering spirit from the start; that, having accepted a large appropriation on condition that the Fair should be kept closed, they were willing to violate that agreement and keep it open, and that now, instead of basing their final action on a confession of error in their previous judgment, they base it solely on financial considerations.

The Independent (undenom.), New York.—At last the Local Directory of the Chicago Exposition have capitulated. They have been utterly and totally routed; disgracefully and gloriously beaten. The disgrace belongs to them, the glory to the American people. . . . All they wanted was financial success; and that they thought would be secured by keeping the Fair open seven days in the week. . . . They supposed that Sunday was an effete institution. They imagined that Sunday games and Sunday races and Sunday saloons represented the principle and the practice of the American people. They have found out their mistake and, as we have said, they have capitulated. . . . Perhaps it is just as well,

after all, that this miserable exhibition of stupidity and trickery should have been made. We have had a colossal demonstration of the strength of the Christian sentiment of the country and of the weakness of that sentiment which opposes it.

The Christian-at-Work (Ind.), New York.—We congratulate the Fair Directory that they have received an additional supply of intelligence, not through the head, but through the holes in the pocket. We congratulate them that they have come to the conclusion that there is in the country a religious and moral sentiment which takes knowledge of the first day of the week commonly called Sunday. We congratulate such of the daily press as urged Sunday-opening of the Fair that they are now somewhat wiser than they were, so that "We" now know more than "We" thought "we" did a few weeks ago, when "we" declared that sixty-five millions of people demanded Sunday-opening!

The Presbyterian, Philadelphia.—Alone, the heroes in the cause of oppressed humanity went down, with flags flying, with Chief-Justice Fuller's decision nailed to the masthead. . . . Nobody will deprive them of the funeral toggery embodied in the resolutions on which they pillowed their dying heads. No one will stop to lay a wreath, for all that is needed have already been cut and dried. The friends of the laboring masses will say *requiescat in pace*. Let the world rave; they sleep well; their Sabbath quiet has come. Who killed them? Public opinion felled them with its mace, and now stands astride the fallen.

Christian Observer (Presb.), Louisville.—The Exposition management were bent on holding the gates open seven days in the week. . . . They were so set on this that they went to the expense of lawsuits to defend their right to collect admission-money on Sunday. But that which their own sense of right could not do, and which the law could not do, the force of public opinion has done.

The Examiner (Baptist), New York.—This total change of policy may, perhaps, prevent the Exposition from ending in financial ruin, but there is only too much reason to fear that it may be too late to gain the respect and good will of the classes without whose support it cannot succeed. . . . The cause of Sabbath-observance has gained much by this struggle, and the lesson has been taught so that no man can miss the meaning of the lesson, that the American people will not tolerate disregard of law and violation of compacts.

The Christian Inquirer (Baptist), New York.—"This he said, not that he cared for the poor, but because—he had the bag, and bare what was put therein." We make an omission from the text, because we do not know that the Local Directors of the Columbian Exposition are thieves. We do know that, like Judas, they tried to pose as philanthropists for the "poor workingman," and, therefore, violating their own pledges and defying Congress, they opened the Fair on Sunday. They have learned that dishonesty does not pay.

Christian Intelligencer (Dutch Ref.), New York.—This latest action of the Directory cannot expunge from the memory of the people their untrustworthiness, nor the contempt with which they repudiated the thought that the Christians of America could have any influence on the success of the Exposition.

The Congregationalist, Boston.—They underestimated the moral sense of the Nation. . . . They and their defenders have probably learned the truth of what Lincoln said, that "You can fool some of the people all the time, and all of the people some of the time, but you cannot fool all the people all the time."

The Christian Leader (Universalist), Boston.—The French King Francis after his terrible defeat at Pavia could write to his mother: "All is lost save honor." But the Directors of the

Fair threw away the "honor" before they went into battle.

The Religious Telescope (Plymouth Brethren), Dayton, Ohio.—This action is taken in deference to the almost universal demand by the Christian people of the world, and by the best citizens of all classes throughout our country, for closed gates at the Fair on the Lord's Day.

A CONVERT TO ROME.

The Rev. Henry A. Adams, formerly assistant minister of Trinity Church, New York City, and late Rector of the Church of the Redeemer, has renounced the ministry of the Protestant Episcopal Church, and declared his intention of joining the Roman Catholic Church. In his letter, giving his reasons for his conversion, he attacks the vestry system of the Episcopal Church, and among other things says: "Without a parallel in history, the Parish system of the Protestant Episcopal Church stands at this time the most stupendous and ridiculous monstrosity in Christendom." *The Churchman* (Prot. Epis.), New York, takes Mr. Adams to task for his "abuse of clergy and laity," in this fashion:

"We have seldom read words more atrocious and—we will not say dishonest, but—misleading, and grossly and undeniably untrue. . . . Mr. Adams's abuse of the clergy is even more unjust and unjustifiable than his abuse of the laity. It has been his rare good fortune to know personally some of the most 'successful' of the clergy of the Church. . . . And now he has the effrontery to charge them with being toadies and cowards and hypocrites. . . . Mr. Adams knows better than almost any other clergyman that this is absolutely and impudently false. . . . Will he dare to print their names, and then say: That bishop, that presbyter, is a toady, a coward, a hypocrite; sacrificing his own honor and God's glory to a vain and godless peace, and for the purpose of securing the favor and patronage of rich vestrymen? . . . Mr. Adams's accusations are utterly false and wicked. He knows that they are so; and the people to whom he is going know it just as well as he does."

The Pilot (Roman Cath.), Boston, uses parts of Mr. Adams's letter to point out the "Inconsistencies of Episcopalianism," and adds:

"The doctrinal inconsistencies, the weakness and incoherency of organization of the Protestant Episcopal, as of all other Protestant bodies, are necessary consequences of its Protestantism. Let the convert admit them, deplore them, abandon them, but in all charity to those whom he leaves behind. The failings of vestrymen are irrelevant matters. More to the purpose is Mr. Adams's showing forth of the attractive illusion of Ritualism, so dangerous for its very likeness to Catholicity, to the host of earnest souls on their way to the 'Strong City,' the Church builded on the Rock."

SOUTH CAROLINA'S LIQUOR LAW.

The Catholic Mirror, Baltimore, has this to say about one of the effects of the new law:

"Now, no one who knows human nature, can doubt that this will bring about an amount of drinking in excess of what has hitherto been the case, for the stimulants being in the house in such quantities, will be a constant and almost irresistible temptation. This temptation did not exist to so great a degree when it was necessary to go out to the saloon. The householder, in loose coat and comfortable slippers, can now sit at his fireside, especially in the evening, and every friend who drops in will be offered hospitality, and, in this way, the canakin will clink, it is likely, much oftener than under the old system."

IS THE TARIFF TO BLAME?

The present stringency in the money market and depreciation of values and lowering of prices is not attributed to the currency laws alone. The Republican leaders and Republican journals have within the last two weeks been making themselves heard in unison attributing a large part of the present trouble to the result of the last Presidential election and the apprehension which, it is alleged, the anticipated changes in the tariff system have excited in the minds of men who control large industrial establishments.

Ex-President Harrison's Views.

[As reported in *The World*, New York.]

"The Sherman Act is not alone responsible for the prevailing want of confidence that everybody now experiences. The distrust is not against silver only; it is not against the Government issue of money; people are not holding gold throughout the country. Relatively, gold is circulated as freely as is silver; people are withdrawing money—gold, silver, and paper alike—from the circulating banks or the savings institutions and are locking it in safe-deposit vaults or hiding it away in old stockings. They do this not because they have not confidence in Government money, but because they are fearful of business calamities. The distrust is increasing and the outlook is gloomy.

"The Sherman Act is not the sole cause of bad times. That measure has served its purpose, it is true, but it is not responsible for the depression which overhangs commerce, trade, and agriculture.

"The political party in power came in on a statement of its principles formulated and promulgated at Chicago, where a gathering which represented a diversity of political beliefs and prejudices gave this statement to the country as the platform of the Democratic Party. It was announced to the country that the existing system of tariff should be modified to the extent of a tariff for revenue only. On this basis the candidates of the party now in power were elected. The enormous manufacturing interests were, of course, duly impressed, and business has been compelled to suit itself to the condition to which the Chicago platform must logically lead.

"It is impossible to bridge over suddenly the wide chasm intervening between comparative free trade and the protective system under which the nation grew rich without prolonged convulsions in trade. Great economic changes do not adjust themselves with celerity, hence, fearing changes, factories stop, workshops close, and prices shrink.

"If the Chicago enunciation of principles is to be maintained business must prepare for a change. According to its principles the Government is pledged to reduce the tariff to the standard of the Chicago Convention. The business of the country cannot prosper under these circumstances. Distrust is wide-spread, everything languishes.

Mr. Depew Blames the Tariff.

[Chauncey M. Depew in interview in *The Tribune*, New York.]

"The election of a Democratic Administration," said Mr. Depew, "and the success of that party in both Houses of Congress, was a tremendous surprise to the manufacturing interests of the country. They hadn't thought it possible for the friends of protection to lose at the same time the Executive and both branches of Congress. Every manufacturing interest in the country which relied upon tariff protection stopped immediately its new work of expansion and extension, and reduced its business to a sort of hand-to-mouth policy so as to avoid the accumulation of stocks, the increasing of debts and general weakness, fearful of immediate and drastic legislation against the protective policy, and the same

fear of accumulating stock possessed their customers. It is to this cause, more than to any other, that we have such immunity from failures of mills, factories, furnaces, and their related industries during this remarkable absence of usual and ordinary accommodations from the banks to business men and business enterprises. Nothing travels so fast and affects one neighborhood after another so quickly as distrust. It is undoubtedly true that this apprehension on the part of the protected industries stimulated an unusual anxiety in regard to our currency and finances.

Mr. Elkins Calls It a "Democratic Panic."

[Stephen B. Elkins, former Secretary of War, in interview in *The Tribune*.]

In the last campaign the tariff and protection formed the paramount issue. Silver has been made an issue since the election, and largely by the President. The Democratic platform, at Chicago, condemns protection. During the campaign Mr. Cleveland and Democratic speakers made persistent war on protection. Some of the Democratic speakers sought to array labor against capital; to inflame the popular mind against manufacturers by persuading the people to believe that they were robbing the Government, charging as a result of which that the rich were growing richer and the poor poorer. The Democratic Party was clearly pledged to the destruction of protection and the tariff if it should get into power.

The issue was squarely met. The Republican Party in its platform committed itself to protection, and during the campaign its press and speakers predicted that if the Democratic Party succeeded, with their purpose and pledge to destroy protection, just the present state of affairs would come about. It was stated on the stump, and by the Republican press everywhere, that the result of Democratic success would be generally paralysis in business, the closing of mills, the shutting up of factories, distrust and want of confidence throughout the country. The picture drawn by the Republican speakers is shown plainly in the condition of the country. The reasons urged then for the soundness of the position of the Republican Party are good now. Republicans believed that the destruction of the industrial system, which began with Washington and has continued ever since, would be fraught with disaster and ruin.

In my judgment the present troubles result largely from the fact that the people after the election believed, and had a right to believe, that protection to American industries was doomed to destruction, that the industrial policy under which we have so much prospered was to be set aside and some untried system take its place. This led every manufacturer, mill-owner, and business man to adopt a cautious and conservative course, a policy of contraction, to refuse to build additional plants or to add to their manufacturing establishments, the result of which helped to bring about the present depression.

The blight of suspense is resting over the business interests of the country. This will continue in a greater or less degree until the people know what the Democratic Congress is going to do about the tariff. Everything is uncertain and unsettled. We know what the Democratic Party is pledged to do; what it proposes to substitute for what it promises to destroy cannot be told before Congressional action. If the people knew they were to have Free Trade, or a moderate tariff, or a tariff for revenue only, they would soon adjust their affairs to any one of these conditions, and business would go on; but now there is no system to which the business interests of the country can be adjusted. This leads to the suspense and uncertainty which prevail.

Effects of the National Election.

[From *The Press* (Rep.), Philadelphia.]

Within the week the first marked effects of the National election last November have been seen in the industrial situation. This is a

season when many mills and manufacturing establishments close up or reduce working time, but the stoppages are in so many industries and in such diverse localities that it is easy to recognize something beyond reasonable contingencies as the cause.

In iron there has been a restriction of production amounting to 18,000 to 25,000 tons weekly, and the figures for the first six months of this year show a decrease over either six months of 1892. Mr. Swank in his estimate of the present half year's output says it will undoubtedly be far below the last six months of 1892. The iron-ore market is depressed and it is expected that the shipments from the Lake Superior region will be little more than half the quantity sent to market last year.

In manufacturing establishments of all kinds there is large restriction of product and many important establishments have closed up for a long period. The result of all this has been felt by the laboring classes and many working people who have been steadily employed have lost their situations. This is especially the case in Colorado and other silver States, where the mines have been shut down. In certain communities the prospect for the laboring classes is not at all bright. While the tariff discussion is going on this state of affairs is likely to last.

"The Fruits of Statesmanship!"

[From *The Tribune* (Rep.), New York.]

The change for which the people voted has come. *The Tribune* greatly regrets to say, to several thousand families in New England during the last week. Two great mills have decided to stop operations, not at all because of monetary difficulties, for both have long been known as prosperous and successful, but because they cannot yet form any idea what the market will be for their goods next year, when goods ordered now would go into consumption. Their orders at present are backward and inadequate, and liable to be countermanded at any time before the goods are delivered. The prospect of a change of duties restricts those who would otherwise order freely. The companies, if they go on to manufacture at their own risk and to pile up goods, have no means of knowing what demand there will be for the goods hereafter. Still less have they means of knowing whether months later, when those who order the goods come to pay their notes, their sales will have been such as to make payments possible. The decision to close is hard for thousands of operatives. But the people, when they voted for a change, voted for exactly this kind of a change.

These events bring a most unwelcome change to more than ten thousand families in two or three States. They diminish by more than \$3,000,000 yearly the amount which the operatives have to spend, while the works remain closed, in purchasing the shoes of Lynn, the carpets of Lowell, the hats of Danbury, the tools and implements of New York, the milk and vegetables of Massachusetts and New Hampshire, the meats and grain of the West. Thus the evil influence of a threatened reversal of National policy, affecting two New England companies, extends in ever-widening circles all over the land. But this is called statesmanship—in Tammany Hall, Georgia, and Texas.

President Cleveland's Policy.

[From *The World*, New York, July 23.]

The World is enabled to-day to announce authoritatively the immediate policy of President Cleveland and his Administration in regard to the approaching special session of Congress. Briefly it will be as follows:

First—Silver reform by the absolute and unqualified repeal of the Sherman Law.

Second—Tariff reform to be prosecuted in accordance with the pledges of the party as soon as, but not before, the finances of the country are again upon a stable basis.

This policy does not mean postponement of tariff reform, but the accomplishment of that reform in a reasonable, logical, and conservative fashion. It is a policy based upon the

broad view that includes the financial, commercial, manufacturing, and general business interests of the country as one great whole, suffering from various ailments, each of which must be treated with regard to its relation to the others. Of two ailments, one chronic the other acute, it is the latter that must be treated first. Dr. Cleveland does not believe in giving a patient medicine for his dyspepsia when he is dying of typhoid fever. When the Augean stables are burning, it is the Fire Department and not Hercules that is needed first.

To the President's mind the silver question is an obstacle unexpectedly springing up in the path projected for financial and taxation reforms. It must be disposed of once and for all before substantial progress can be made. To dodge, to evade it, to build a new path around it, would be fatal. It would, he believes, increase the prevailing distress, perpetuate financial disorder and in the end block permanently tariff reform for the apparently earlier achievement of which the evasion might have been attempted.

Mr. Cleveland is annoyed and exasperated at the unexpected interference with his tariff-reform plans, but he is not discouraged. He proposes to meet the silver question in the same open, straightforward manner that has characterized his handling of tariff matters.

President Cleveland's advice to the coming special session of Congress will be for the repeal at once of the Sherman Silver Law.

The Silver Law, Not the Tariff, to Blame.

[From The Journal of Commerce and Commercial Bulletin, New York.]

Senator Teller has joined Senator Chandler in explaining the present condition of business by the prospect of tariff changes. Both gentlemen are under some party bias, to take this view, and men who are in business rather than politics pretty generally attribute the trouble to uncertainty about the currency, and their testimony seems to of the greater value. The closing of mills in various industries will be taken by those who are looking for that sort of evidence as proof of the depressing influence of prospective tariff revision; but the disposition of factories to close is so much more recent than the inability of manufacturers and merchants to get their usual bank accommodations that Messrs. Chandler and Teller seem to be putting the cart before the horse. The contraction of credits has forced a good many suspensions already where there had been no material falling off in the amount of business done. The currency uncertainty works in two ways; it has led to a hoarding which has contracted the currency and made borrowing difficult, and no man cares to manufacture largely on a gold basis when he may have to sell on a silver basis. But in spite of these influences the manufacturers of this country, taking them generally, are in no such condition as they would be if they were all laboring under apprehensions of tariff changes.

Statistics Belie Mr. Depew's Claim.

[From The Times (Dem.), New York.]

It seems to us that Mr. Depew spoke without due deliberation, although we ought to add that he finds in this alleged curtailment of production, beginning in November, a source of strength at this time, and does not go further than to say that "apprehension on the part of the protected industries stimulated an unusual anxiety in regard to our currency and finances."

Now, if there was this immediate stoppage of expansion and this adoption of a hand-to-mouth policy, beginning in November, we should expect to find proof of it in the official reports of production in the iron industry. The report of the American Iron and Steel Association for the first half of 1893 has recently been published, and we take from it the following figures as to the output of pig-iron:

	Tons.
1892, second half.....	4,387,317
1893, first half.....	4,562,913

It appears, therefore, that there was no cur-

tailment in the first six months of the present year, as compared with the preceding six months, but an increase. The election of November was followed by an expansion of production at the foundation of this great industry. The output of Bessemer pig-iron in the first half of 1893 (2,374,890 tons) was greater than the output of any preceding six months. The *Textile World* has recently published a report of the construction of new mills in the textile industries for the six months ending on June 30. It is shown that in the cotton, woolen, knitting, and silk industries 102 new mills were built. This does not quite equal the number constructed in the first half of 1892, which was 129, but it does not indicate a stoppage of expansion and the adoption of a hand-to-mouth policy beginning in the last months of last year. In Pennsylvania, since Jan. 1st, there have been erected thirteen new knitting mills, six cotton mills, four woolen mills, and several silk mills. These statistics, relating to two great industries affected by the tariff, show that Mr. Depew has been misled, probably by the talk of organs of McKinleyism.

A Perilous Policy.

[From The Evening Post (Ind.), New York.]

There is a general disposition among all classes of business men to maintain that our present troubles are of a temporary character, and that upon the repeal of the Silver Act a revival of industry will take place. Very substantial reasons exist for this belief, some of which have been set forth in these columns, and a few arguments are adduced in support of the contrary view. Some of the Republican leaders, however, including several New England Senators, and several of the more virulent and unprincipled journals, are endeavoring to persuade the public that our financial disease is of a much more deep-seated character than is commonly represented, and that, instead of nearing the end of the depression we are only at the beginning of it. Things may be in a bad way now, but they are going to be much worse, and whereas we are now suffering from apprehension we shall soon be suffering from actual ruin. . . . In times of panic men are frightened by the most foolish utterances, and if it is to be the policy of the Republican Party to proclaim that the present depression is to result in universal ruin, it is highly probable that the distress of business men may become much more acute. Such a policy would be singularly unpopular and unwise, and we cannot believe that sensible Republicans will permit their leaders to put the party in this position. It is quite possible to defend Protection rationally, and when the nerves of the business world need to be tranquilized, it is wholly indefensible to proclaim, "Woe, woe, woe, to the inhabitants of the earth" for the sake of mere party advantage.

Business Men's Diagnosis.

[From The World (Dem.), New York.]

Those eminent Republican statesmen, Bill Chandler and Steve Elkins, unite in styling the present financial disturbance "the Democratic panic of 1893." And they agree in saying that compulsory silver purchases and the issue of fifty millions a year of Treasury notes redeemable in gold, with no gold provided for their redemption, have very little to do with the trouble.

When Bill and Steve agree upon any point it is, perhaps, useless to dispute them. But as this is a matter of considerable importance in seeking a remedy it may be permissible to point out that the business men of the country do not coincide in the view of these two-of-a-kind statesmen.

The Chambers of Commerce and Boards of Trade in all parts of the country have declared that the financial trouble is due chiefly to the operations of the Sherman Act of 1890, and they ask for its repeal. The bankers take the same view. Representatives of the leading business interests indicate the same source of trouble, and call for the same remedy.

LYNCH LAW.

"The Law's Delay" Is to Blame.

[Atticus G. Haygood, Bishop of the M. E. Church South, in The Independent, New York.]

Lynch law has been sadly and shamefully prevalent in the Southern States; but its manifestations in some of the Northern States can bring no comfort to any thoughtful Southerner who loves liberty and respects the law. The conditions of Southern life have doubtless added to the tendency among a class of people to take the law into their own hands; but when such things occur in the North, measurably free from many of these conditions, it is most alarming. It may be that these conditions are more prevalent in the North than many Southern people have supposed; but it is most certain that the widening of the area of Lynch law is a most alarming fact. Whatever tends to destroy the confidence of sober-minded people in the civil authority adds more than words can tell to intensify that state of mind that empties jails by the prompt hanging and shooting of its inmates, or that makes an end of them before they are imprisoned.

It is very encouraging that most of our Southern Governors have taken in hand most earnestly the punishment of the revolutionists against the social order who have undertaken without authority to punish the guilty or to seek revenge upon enemies under the plea of punishing crime. There is not a leading paper in the South that does not denounce Lynch law. Nor are our pulpits silent, as some very ill-informed as to the facts have asserted. In speech and in the press there are some who have for a generation denounced all these lawless perversions of justice.

It is too plain to argue about. A country given over to Lynch law is damned. A government that is indifferent to Lynch law is foolish and criminal. A government that can put Lynch law down and will not try to do it, is itself a traitor to government. A government that cannot, is weak and contemptible.

But denunciation of Lynch law will not stop it, nor will the punishment of lynchers abolish it. Nothing will stop it but the vigorous, impartial, courageous, and persistent enforcement of law.

There is no reason, in the nature of things, why a trial for murder, arson, or rape should last for years. There must be prompter trials and more certain execution of law, and there must be less interference with the decrees of the courts by intermeddling and usurping executives.

An American, Not a Sectional, Failing.

The Picayune, New Orleans.—The *Picayune* has always deplored lynch law and popular justice where there were duly qualified and reliable courts to convict criminals and execute the law upon them, and it would gladly work for and hail a state of society in which the people would be satisfied to leave the administration of justice wholly to the courts. But, unfortunately, we have not come to that. Through the law's delays and loopholes many evil-doers finally escape punishment, and there are such contingencies as corrupt juries. Nevertheless, all mob violence in settled communities is greatly to be deprecated. But *The Picayune* contends that lynch law is an American, not a sectional, institution. For purposes entirely political, efforts have been made for years to cast the odium of popular justice entirely on the Southern people, when the facts have always shown that it was confined to no section, and that no State, however much its civilization might be vaunted, was free from the reproach of mob-law.

A Deterrent of Immigration.

[John S. Bassett, of Johns Hopkins University, Baltimore, in the Evening Post, New York.]

Another objection that the immigrant would make against the South is its lynchings. One

who thinks lynching justifiable may have some difficulty to understand how a sensible, unprejudiced man could condemn a community as lawless for taking a guilty wretch out of the hands of the law and summarily disposing of him. We must remember, on the other hand, that the immigrant comes from a place where the authority of the Government is much more absolute in a paternal way than we in America are accustomed to. With the German system of police surveillance it is almost impossible to conceive of such a thing as "Lynch law." Were the population of a German town to awake some morning and see a lifeless body dangling in front of their town, they would have difficulty in believing their own eyes. Our farmer, then, would most certainly call it lawless when he was told of Southern lynchings. Moreover, I think that he would say that to take a man, or a dog, and, beginning at his feet, slowly to sear the flesh till the body, breast, neck, face, and finally the tongue was reached; this he would call fiendish. A community that would approve such an action, shielding from the officers of the law the perpetrators thereof—such a community he would undoubtedly reject as law-breaking.

Perhaps it would be but fair here to interrupt our argument with the remark that not all the people of the South approve of lynching. In fact, more than one-half are opposed to it. It is the remainder, the worse element, that steals away in the night, forces the jail, and hangs the unfortunate prisoner. It is a fact, however, that public opinion sleeps as to punishing the lynchers. If some event could bring the issue clearly before the public conscience, the custom would receive a strong and effectual condemnation. Force will not eradicate it. Outside agitation will but arouse the resentment of the Southerners, and that would fix it more surely. The best way to remove it is to bring to bear on it the forces of industrial and general social progress. If these work slowly, let not the friends of the negro be impatient. The manhood of our Southern people is as firmly rooted and as much to be depended on as that of any people. That they cannot control their passions when they see a degraded wretch violate what they consider the most sacred of virtues is but an incident of their social life. As the negro becomes more intelligent and independent, and as the white man becomes more self-restrained and more related to other sections in industrial ways, lynching will gradually disappear.

Public Opinion at Fault.

[From *The Observer*, New York.]

A deplorable feature of the situation is the evident approval of or consent to lynch law by public opinion in these States, evidenced by the failure of the authorities to prosecute the lynchers, though many of them must be well known. The inference plainly is that the right of the mob to usurp the functions of the courts is conceded, for there is no doubt that if these manifestations of barbarism were strongly condemned by public opinion, they would speedily cease. The social condition of the communities in which these outrages occur, without law and order, is pitiful enough, and a little consideration ought to convince them that they are doing themselves and the country irreparable harm in the eyes of the world, and dealing a death-blow to the prosperity which they profess so much to desire. Anarchism does not attract immigration and capital, and neither will flow to localities where the mob rules and the machinery of justice is set aside at the command of Judge Lynch. The plea that only by mutilation and hanging can crimes against the person be deterred only makes the matter worse, for the home-seeker and capitalist has no use for communities so menaced, nor those in which the orderly operation of the law is not so staunchly supported by the people as to insure perfect protection for life and property.

JEWES AND GENTILES.

The Ahlwardt Frenzy.

[From *Hebrew Journal*, New York.]

There are dismal days in prospect for the Jews of Germany. Although the noblest minds of the Empire are opposed to anti-Semitism; although the press almost in its entirety is antagonistic to it; although the Government has set the seal of its emphatic disapprobation upon it, it is a question, a grave and serious question, whether these forces, embodying the best and highest elements of the national life, will have endurance enough in behalf of the comparatively insignificant body of Jews, to withstand and repel the blatant agitation of the rabble, excited by discontent with their social conditions, yearning for some outlet for their impatience, and driven by the rabid and envenomed demagoguery of Ahlwardt to vent their spleen against the historic scapegoats: the Jews.

Proselyting the Jews.

[From *The Journal*, Chicago.]

Russian intolerance is about to drive 60,000 Jews from their homes in Poland. New York Presbyterians, at the last session of their Presbytery, passed a resolution favoring an organized effort to proselyte the Jews in this country to Presbyterianism.

Is not the difference between these two acts merely one of degree?

The primary cause of the persecution of the Jews in Russia is difference of religious belief. The devotees of the Russo-Greek Church believe that their religion is right and that that of the Jews is wrong, and in their semi-barbarous way they show their belief in persecution. The New York Presbyterians believe the same thing from their standpoint, and set about to show it in their more liberal and enlightened way, by establishing denominational missions for the conversion of the Jews from the ancient faith to the newer doctrines of Christianity.

Both actions have their source in a certain intolerant imperiousness of creed which, boldly stated, asserts, "We are right and everybody else is wrong." In the United States this spirit shows itself in sporadic attempts to proselyte one denomination to another; in Russia it takes the form of Jewish persecution.

Baron Hirsch's Colonization Scheme.

[From *The South American Journal*, London.]

The British Vice-Consul at Rosario in his last report describes the results, so far, of Baron Hirsch's scheme for founding colonies of Russian Jews in the Argentine Republic. Early in 1891 the first batch of Russian Jews arrived in the province; they numbered 220, including women and children. The colony where they have been settled is about 15 kiloms. from the Palacios Station on the Buenos Ayres and Rosario Railway. It has been named "Moises Ville," and contains 180 lots of 100 hectares, divided into concessions of 25 hectares, and is one of several tracts of land which have been selected for Baron Hirsch. Of 2,850 Jews, principally from Russia, arrived during the year 1891, 462 have been settled in this colony. Ninety huts, built of mud ("adobe") with thatched roofs, and earthen floors, scantily furnished, scattered in a semi-circle about 30 metres apart, constitute their present dwellings. A committee of four administer the colony. Land is allotted to the Jews in concessions valued at about £66 on six years' purchase, with 8 per cent. interest, this being increased to 12 per cent. in the event of their not paying it within the stipulated time. Food, implements, bullocks for ploughing, seed, etc., are supplied, and the cost is to be recovered from them when they are in a position to pay from their crops. Their language is Russian and German, but Spanish is spoken by many and understood by most of them. Although they appear to adapt themselves to the customs of the country, they strictly preserve their traditional habits, and

their Rabbi is said to have considerable influence with them.

Why the Jews Are Kept Apart.

[From *The Sun*, New York.]

In discussing the blackballing of Mr. Seligman at the Union League Club, the *Evening Post* finds the cause of the prejudice against the Jews in their failure "to cultivate the social arts," and their consequent neglect of "the important trifles which go to make a social acceptableness and welcome; and foremost among these is the art of self-surrender, of self-effacement, of abstinence from small and tempting advantages."

It is indisputable, however, that generally in Christendom and outside of Christendom the social antipathy to the Jews has survived through thousands of years; and the reason for it was explained more than two centuries ago by the profound, subtle, and acute philosopher, Spinoza, himself a Jew. It is due, to use his words, to their separation of themselves "from all other nationalities in such a way as to bring upon themselves the hatred of all." Consequently Spinoza maintained that the destruction of the social prejudice against them would imply the destruction of Judaism. When they ceased to be a peculiar people they would become socially acceptable; and they would not become thus until they had abandoned the rites and prejudices which separate them from the rest of mankind and tend to perpetuate their own characteristics.

The Jewish Centennial.

[From *The Tribune*, Minneapolis.]

In the year 1900 it is proposed to gather together the remnants of the tribes of Judah—about 7,000,000 scattered souls—and with the representatives of their Mohammedan and Christian neighbors on two continents hold an international centennial jubilee on the ancient ruins of the once queen of the ancient world. . . . During the past few months the Jaffa-Jerusalem railroad has been constructed, bringing merchandise and visitors from the ends of Christendom. Three other Palestine railroads are being projected for the development of the land which once "flowed with milk and honey" for the chosen children. At Jaffa, Jerusalem's seaport, stands a custom-house through which passes *en route* for Jerusalem a million dollars' worth of foreign merchandise annually. The tonnage of European and American vessels which now clears at Jaffa is 640,000,000 annually. The Holy City now has a population of 413 Yankees, 370 of whom are naturalized residents.

One of the new features which Western civilization has introduced, and of which Paul and Peter knew not, is the real estate boom. The new railroad paid for 8½ acres of terminal facilities one mile out from the city the sum of \$25,000—land which 30 years ago was worth \$1 per acre. Consul Selah Merrill, in the March consular report, speaks of the rise in the price of Jerusalem realty as follows: "Two acres that were sold in 1890 for \$250 per acre sold in 1891 for \$750; 12 acres, sold in 1890 for \$435 per acre, sold in 1892 for \$2,175; 7 acres, sold in 1886 for \$363 per acre, sold in 1892 for \$6,534; 2 acres, sold in 1886 for \$1,200 per acre, sold in 1892 for \$3,000; half an acre, sold in 1881 for \$200, sold in 1892 for \$3,700, that is for the half acre; 1 acre, sold in 1872 for \$40, sold in 1892 for \$12,000; two-thirds of an acre sold in 1866 for \$100, sold in 1891 for \$3,600; 1 acre, sold in 1865 for \$1,000, sold in 1891 for \$24,000. These are not in one section or locality, but in different directions about the city, varying from one-fourth of a mile to one mile distant from the town."

Palestine is still large enough to hold its 7,000,000 Hebrew children, and the latter—financial rulers of Wall street and Lombard street, of Germany and Austria—have the wealth to go in and possess the land. What a sight it would be for the millionaires of the Jewish race to advance to the gates of the Turkish Ottoman and purchase back the land of their forefathers, the land dedicated in prophecy and song.

FRANCE AND SIAM.

The trouble between France and Siam, which has been brewing for months, has within the last fortnight assumed international importance. France claims that her possession of Annam entitles her to the left bank of the Mekhong river. Siam has disputed the claim and suggested arbitration. Before arbitration could be completed, a French officer—Groscurin—while forcing a passage up the Mekhong, was killed by the Siamese. France dispatched two gunboats to the mouth of the Menam river, near which lies the capital of Siam, Bangkok. The boats were forbidden to pass the forts. They persisted and an exchange of fire took place, half a dozen French being killed and about thirty Siamese, the forts being silenced. France is reported to have explained that the passage of the gunboats was due to a misunderstanding, but she has followed this up with an ultimatum, demanding that the rights of Annam and Cambodia (French possessions) be recognized, the Siamese forts on the left bank of the Mekhong abandoned, an indemnity of 2,000,000 francs be paid to France for the death of Groscurin, and indemnity be paid to the families of the Frenchmen killed in the recent engagement. Siam has responded, granting all the requests but the first, and, in regard to that, asking for a more definite statement of what is included in "the rights of Annam." France thereupon issues notice that she will at once blockade the port of Bangkok. As England is, next to China, the principal trader with Siam, and as the cession to France of the whole left bank of the Mekhong (which is the interpretation French papers put upon the demand) will bring the French in close proximity to English possessions in Burmah, the English Government is keenly interested in the incident and insists that in the delimitation of boundaries her interests must be respected; otherwise she will not interfere. China is reported to have dispatched gunboats for the purpose of aiding Siam, intimating that Siam is tributary to China. The report that Russia had also dispatched gunboats is denied, but report comes of another "scientific expedition" which Russia has started into the Pamir plateau, and speculation is rife as to the possible relations between this expedition and French operations in Siam. The journals of England and America with one accord accuse the French of an unjust land-grabbing game, entered into to influence French elections next month. There is considerable apprehension that the trouble may precipitate a general clash among the great Powers.

The Unjust Claims of France.

[G. W. Smalley, London correspondent of *The Tribune*, New York, July 22.]

She [France] has at best a disputable case and a doubtful grievance against Siam. She acts as if right were wholly on her side, or as if she did not care whether it were or not. A Siamese official has probably murdered a French official engaged in a hostile expedition. The Siamese had the incredible effrontery to capture a French officer invading Siamese territory with a military force in time of peace. These are the grievances which Siam has acknowledged by undertaking to investigate the acts of her mandarin and by releasing the French captain. The French, on the other hand, in violation of their treaty with Siam, have sent gunboats into the River Menam, the

passage of which they forced; and, in violation of every principle of international law, have sent an ultimatum to the Siamese Government, embodying a demand for the surrender of territory admittedly belonging to Siam, to which the French have absolutely no other claim than that founded on their own convenience and on the possession of superior force. France demands 95,000 square miles of territory, besides a few paltry millions of francs, for damages which, if genuine, a few thousands would cover.

There is to be no inquiry into the facts, no negotiation, no opportunity for Siam to do so much as to state her own view of her own case. She is an independent kingdom, about one-fourth larger than France in area, and she is to submit within forty-eight hours to humiliation, dismemberment, and probable ruin. If she refuses, war follows. Such, stripped of technicalities and details, are the facts, which all M. Develle's phrases in the French Chamber cannot obscure.

A Political Diversion.

[London correspondent of *The Times*, New York, July 22.]

Neither in the French Senate nor in the Chamber is there a single dissentient voice raised against this reckless and wanton adventure which at its best can only sap and enervate France's fighting strength in Europe, and at its worst must involve very terrible consequences. It forces a sinister parallel upon the mind to recall that twenty-three years ago this month there was also no hesitation in either branch of the Corps Legislatif in passing Gramont and Ollivier's war vote. That tragic crisis was forced forward in order to consolidate the position of a French dynasty. This menacing *impasse* is created to maintain in power a French Ministry. Politicians in Paris talk volubly of French glory abroad, but they are thinking of Parliamentary elections at home.

It is only by remembering that the general election is fixed for August 20th, that the whole country is seething with partisan activity, and that Ministers, Prefects, and subordinate officials are denied their summer holidays till after election, that one gets the clue to this amazing performance in far Asia.

It became apparent months ago that some bold spectacular diversion from the rotten Panama affair was needed for electoral consumption, if the politicians now in control were not to be kicked out neck and crop. There was an ingenious attempt to utilize Egypt for this purpose, but the Khedive's courage failed him and the enterprise fell through. Now little Siam is being exploited instead, and Premier Dupuy confidently awaits the electoral returns from the back counties.

A Siamese View.

Bangkok Times, Bangkok, Siam.—The *Progrès de Saigon* publishes a telegram in which it is made to appear that the Siamese Minister in Paris had declared that the conflict at Khone was engaged in by Laotians and not by Siamese. This is probably in continuation of a previous telegram that the Siamese Government had humbly apologized for having taken the liberty to permit their troops to defend themselves on their own territory. The simple truth is that the Siamese Government has never yet denied that Siamese troops were engaged at Khone, and they have certainly never apologized for it. The Government frankly regretted that an unjustifiable French aggression compelled their troops to defend themselves, but they never said that the latter should not, under similar circumstances, do so again. Every man of good sense must admit that there is a world of difference between the above and an excuse or apology. Such false statements can have no other object than to render peace an impossibility and to leave the disputants no alternative save war or humiliation. We are, however, disposed to make full allowances for the French colonial press, even when it takes an extravagant tone on behalf of

the development, *per fas et nefas*, of the colonial territories of its own country. But it is mistaken policy. The true interests of France do not demand the waste of money, energy, and blood which a definite occupation of the coveted Mekhong territory would involve.

French Press Comment.

Le Temps (Rep.), Paris.—It is evident that events in Siam are gradually entering upon an acute phase. The Court of Bangkok refuses to France the necessary reparation. If our Minister in Siam, M. Pavie, does not obtain from the King entire satisfaction of the demands made by him it will not be to diplomacy alone that we shall be forced to have recourse. It will then be Vice-Admiral Human's duty to resort to the *ultima ratio*. The situation in Siam will then probably undergo a change, rendering new measures indispensable. . . . The former relations of the French Government with the Court of Bangkok were extremely cordial, since Siam has always previously observed a very correct attitude with regard to France and its dependencies. But it is perfectly evident that France, whose interests in Indo-China are very considerable, cannot permit a hotbed of intrigues against its colonial possessions to be established at Bangkok. We cannot believe that the Siamese Government wishes us to have recourse to an armed demonstration, since its military forces are incapable of offering a serious resistance to our sea and land forces. No doubt is felt on this point in England or anywhere else.

Journal des Débats (Ind. Rep.), Paris.—The suzerainty of China over Siam is altogether a forgotten thing of the past. China has not, for many years, even demanded a tribute, although she demands tribute, and we believe receives it still, from Burmah, which is now altogether a British possession. All this the *Times* should know, yet it continues to publish sensational telegrams, according to which if they were true, we have not only no just cause against Siam, but our Eastern colonies are ripe for rebellion and our colonial Empire ready to fall to pieces.

English Press Comment.

Pall Mall Gazette (Conserv.), London.—Siam has spoken with dignity and moderation. She gives up too much, but she does not for a moment recognize the other preposterous demands made upon her. In regard to these demands France must reckon with England. We must not hesitate to let our voice be heard. Lord Rosebery and Lord Dufferin, British Ambassador to France, must be alert, and M. Develle, Foreign Minister, careful. If France cherishes the idea of bombarding Bangkok let her remember that the English gunboats in Siamese waters could blow the French gunboats out of the water in half an hour. Let France pocket her blackmail and be content.

St. James Gazette (Conserv.), London.—One thought conveyed by Siam's reply to the French ultimatum is that she has suffered enough humiliation for a small Power that has been unfortunate enough to get in the way of a big one. But France has gone forth to grab and to extort her desires at the cannon's mouth. We can endure the pillage of Siam to the eighteenth parallel of latitude, but the pillage of Siam, China, and Burmah to the twenty-third parallel is a different matter. We are afraid that Lord Rosebery (the British Foreign Minister) must let the Governments at Bangkok and Paris know that this is going a trifle too far. Such a check in the present temper of the French may have serious results.

The Standard (Conserv.), London.—The terms that France is trying to impose on Siam would be undefendable in any court of international morality. The remarkable experience which we gained from the occupation of Tunis, of the methods of French diplomacy, forbids us to accept too confidently the published programme of the Quai d'Orsay. It is the Earl of Rosebery's duty to tell France plainly that she is pledged to respect the independence of

this buffer State. We cannot remain inactive in the face of France's preparations for contrary action.

Times (Conserv.), London.—Europe, and Great Britain particularly, should know that the country claimed by the French covers 95,000 square miles. It also includes a province which Burma ceded to Siam on condition that it should never be given to another Power. Then there are 50,000 square miles of country in which the French have never been at all. This claim to the left bank of the Mekhong proves that the assertions of General-Governor Laussans, who said that France had taken possession of those provinces long ago, were not true. France practically means to ruin Siam. If her preposterous claims are refused, she will make war, although her trade with Siam amounted to only £8,000, while the trade between England and Siam amounts to over £2,500,000. There are 13,000 British subjects in Siam and only 250 French. These French claims prove that the attack upon Siam is really meant to be a demonstration against England.

Daily Chronicle, London.—It is very likely that Siam will acknowledge the claims of France, although some members of the Cabinet advise greater firmness. The British Resident has drawn the attention of British subjects to the fact that the Siamese fleet is not competent to protect British interest, and will be most likely captured. It must also be looked upon as certain that French troops will be landed.

American Comment.

The Tribune, Minneapolis.—There seems to be no alternative for the helpless little Empire but to accede to the French demands. If Siam yields, it will be not only surrounded but penetrated to the most inland points by European forces.

The Journal, Boston.—Ostensibly, the quarrel of France with Siam turns upon a demand for indemnity for the killing of a French officer; actually, it is an attempt on the part of the stronger Power to elbow the weaker out of some coveted territory.

The Times, Brooklyn.—It is Siamese territory that she [France] covets, and it is this land-hunger which is the sole cause of the present complication.

The Herald, Boston.—We are inclined to believe that the solution of the quarrel will be a settlement by which the centre of the Mekhong river will be taken as the boundary line between Siam and Annam for that portion of the river which runs nearly north and south, but that in its upper course, where it stretches well to the westward, the line of demarcation will leave the river and strike north and south parallel with its direction lower down.

The Herald, New York.—Nearly a century ago the first treaty of alliance between Cochinchina, or Annam, and France was signed. By subsequent treaties France became practically the ruler of the country, which is in area as large as France itself. There is a mountain range which follows the contour of the coast, and the Siamese claim that these mountains are the natural boundaries between Annam and themselves. But the Annamites have urged that the Mekhong River, which lies to the west of the mountains, is the proper barrier. The French claim is that France inherits the valley of the Mekong, which once belonged to Annam. The great commercial importance of Annam arises from the excellence of its situation as a way of communication with the rich and populous provinces of Middle China. England had long been seeking to open a route for trade between the northeast of India, or Pegu, and the southwest of China. With regard to Siam, France's object is to divert the whole trade of the eastern side of the peninsula from its present route to Moulemein, or via Korat to Bangkok, and to bring it down to the French possessions in Cambodia.

This, of course, would be at the expense and to the detriment of England.

The Commercial Advertiser, New York.—Professor Burgess lays down the rule that "interference in the affairs of populations not wholly barbaric, which have made some progress in State organization, but which manifest incapacity to solve the problem of political civilization with any degree of completeness, is a justifiable policy." He limits the exercise of this power, however, to the Teutonic nations; "they should not, of course, act with undue haste in seizing power," and they are never to exercise it save "for the civilization of the subjected population." France can find no justification for a "grab" of Siam under this ruling.

The Sun, New York.—The notion that so vast and valuable a country can, without the preceding negotiations and adjudications needed to make good the French title, be wrested by force from its historical and actual possessors, is a notion more worthy of a pirate than of a civilized Power.

The Mail and Express, New York.—Really France has no just cause of complaint against Siam. Pretense is made that a cause exists, but this pretense is a subterfuge to cover a scheme of territorial aggrandizement, which probably will be successfully carried out.

The World, New York.—It is very likely that the unprovoked assault on Siam is a political move and that they who are responsible for it hope to carry the coming elections on the wave of popular enthusiasm which is always to be counted on when powder is burning.

The Evening Post, New York.—The feelings and fortunes of the Siamese themselves seem to be about as much left out of account as those of a turkey fated to hear two men quarrelling over the way to carve and divide it. In fact, the outcome which can be most confidently predicted is the ultimate destruction of Siamese independence.

The Times, New York.—It is really a melancholy thing that one of the most highly civilized nations should thus openly defy the opinion of all other civilized nations, and show that to itself, in its national capacity, such words as justice and honor and morality have no sense or meaning. It is a spectacle that is calculated to debauch and demoralize mankind.

The Tribune, New York.—The situation in Farther India is perfectly simple. There are no diplomatic complications, no disputed boundaries, no historic claims. There is on one side ownership, on the other desire; and the Power that owns is weak and the Power that desires is strong. . . . Land-grabbing is the order of the day, and has been in all time. Columbus himself was a mighty land-grabber, in the name of Leon and Castile. So were all the colonists in the Americas. France and England both grabbed at India, and England got it. Russia has grabbed, in the most barefaced style, the bulk of Central Asia; and is still grabbing. And as for Africa and the islands of the sea, have not half a dozen Powers been grabbing with both hands, until now scarcely a handful remains unappropriated? There are even those who say that the United States has not, in dealing with the Indians, always observed the law of *meum et tuum*. So who shall say France nay in this latest grabbing enterprise?

Boston Telegraph (German), Boston.—The French press threatens the bombardment of Bangkok. That would be a "great deed," worthy of the bombardment of Copenhagen and the destruction of Alexandria by the British. Those French thieves have squeezed every drop out of the Panama lemon, and now they reach for Siam. But ten to one that John Bull will be on the alert and rap their fingers, for it is a part of John Bull's creed that he, and he alone, has a right to plunder Asia.

Courier des États-Unis (French), New York.—It is truly edifying to note the zeal with which the New York papers defend English

politics and especially her politics in the Indo-Chinese countries. These papers—and we are compelled to remark that some of the most influential are included among them—these papers do not take the trouble to think for themselves in the matter. It suffices for them that the London press gives the *mot d'ordre*, and they repeat obediently everything that the London press is pleased to publish.

THE BOURSE DU TRAVAIL.

During the recent riots in Paris, the Government ordered the *Bourse du Travail* [Labor Exchange] to be closed, ostensibly because some of the labor syndicates had neglected to provide the authorities with the names of their members, really, as we infer, because of an apprehension that the Bourse might afford a convenient centre and rallying point for the rioters.

French Comment.

Le Moniteur (Conservative), Paris.—On account of the closing of the Labor Exchange, Paris is changed into a kind of entrenched camp just now. Numbers of regiments have left their usual garrisons and are in Paris to act at once if any insurrectionary movement is reported. But why? It seems to us that we are being played with by a Government which tries to appear strong, but isn't. Now, that is dangerous play.

Le Temps (Rep.), Paris.—If the closing of the *Bourse du Travail* constitutes a "provocation," as the manifest of the radicals says, was it analogous to that of 1888 under the Ministry of Floquet, when M. Goblet was Minister of Foreign Affairs and M. Lockroy Minister of the Interior? It seemed at that time very much as if the Revolutionaries were looking for a row, and the signal came from the Labor Exchange. What did M. Floquet do? He simply closed the place; a measure which was approved by all orderly persons, but which is just the very thing which the present Government has done. If M. Floquet closed the place for twenty-four hours, cannot M. Dupuy close it for an unlimited time? But if this is a sort of a sacrilegious act, if the *Bourse du Travail* is a sort of a saint, entitled to all possible respect, and a spot where the uninitiated may not enter "with shoes on their feet," then M. Floquet has polluted it as much as M. Dupuy. The policemen whom he sent there probably had their boots on, and though they probably did not stay more than an hour, any priest will tell you that a second is quite sufficient to profane a sacred building.

Journal des Débats (Ind. Rep.), Paris.—The Labor Exchange has, after all, been closed without any fighting. The syndicates, lately so arrogant, have calmed down to a more modest tone, and they left without great demonstrations. The "chosen men of Paris," after having met with unexpected resistance in that row at the gate of the City Hall, think better of it, and exhort their followers to be quiet. The vigorous manner in which those revolutionary attempts were met, and the determination shown in upholding the law cannot but have a salutary effect.

Le Radical (Radical), Paris.—It is in order to remain Ministers—Constans is on the lookout to succeed them—it is to remain Ministers that MM. Dupuy, Peytral, and Co., extend a hand to the religious set. But the Republic will not ratify this sort of thing. The honesty of the people revolts against it as they themselves revolted against the beadles of M. Lozé.

End of a Socialistic Experiment.

[*The Evening Post*, New York.]

Undoubtedly a considerable legitimate business was transacted on this Bourse in bringing employers and workmen together, but the leaders of the French syndicates were not con-

ment with this humble achievement. They insisted that, as they represented Labor by general consent, all laborers must submit to them, and their emissaries spread the doctrine that laborers who refused to join the unions ought not to be permitted to work. By such refusal they put themselves outside the social pale, as it were, and cast off their allegiance to Labor. Moreover, the leaders of the syndicates declined to comply with the provisions of the law by which their existence was authorized, finding that certain particulars required by the law as to the residence and previous history of members were inconvenient, and at the meetings in the great hall sentiments were commonly expressed hostile to the Government and to the existing constitution of society. In fact, it was scarcely a year before the Government found that in organizing this Labor Exchange they had established a veritable hotbed of revolution.

The crisis was not long delayed. The recent riot in Paris was too much for the self-restraint of the syndicates. They heartily took part with the rioters and denounced the police and the Government without stint. For the Government the situation was unpleasant if not serious. To be insulted and defied by Labor after it had been housed and warmed and fed was bad enough, but it would be worse if the Bourse should actually become the headquarters of a revolutionary committee. Accordingly the resolution was reached to compel the syndicates to comply with the law as to registration. The syndicates refused to obey, with loud protests against the persecution of a detestable Government. The Government threatened them with expulsion from the Bourse if they did not submit; they replied that they would resist the Government with force. The following day a squadron of troops enclosed the *Bourse du Travail*, a detachment of police entered the building, and its defenders, protesting against the despotic act of the Government, accepted an invitation to withdraw. They are now frantically appealing to the trade-unionists to "avoid all complicity" with the Government, and to engage in a universal strike. But the *Bourse du Travail* is closed. The great hall is empty. There remains only, as an epitaph for this experiment in Socialism, the inscription chalked upon a blackboard in the hall:

L'Anarchie, c'est le salut!
Vive la Révolution!

A Beneficent Institution.

[The Outlook, New York.]

The Labor Exchange, or *Bourse du Travail*, is an extremely interesting establishment which aims to do for manual labor what the Stock Exchange does for stocks and the Produce Exchange for produce. A general registry for workmen was opened in Paris more than a quarter of a century ago, under the direction of the Third Empire, but the laboring men would have nothing to do with it. Trades-unions, meanwhile, sprang up in all parts of France, and in the leading towns these unions formed general organizations, and these general organizations naturally suggested the plan of a central organization which should find its location in Paris and should control labor organizations throughout the country. The Municipal Council, which always lends a ready ear to the demands of the working people, presented to the trades-unions a famous old building which soon proved too small for the purpose, and the present Labor Exchange was built on the great square facing the statue of the Republic. It represents more than three hundred labor-unions, with a total membership of nearly four hundred thousand, and it is open to all men who earn their living by any kind of work, from scavengers and rag-pickers to artists. It is only a little more than a year since the Exchange went into operation. It has grown rapidly in membership and efficiency, and has become an enormous intelligence-office, where men and women out of work go in search of places, register their names and addresses, and receive information from the secretaries. The

different trades represented in the Exchange have their headquarters in the buildings; among them the rag-pickers, the street-sweepers, the gas-lighters, waitresses, cooks, domestic servants, nurses, and members of all trades and occupations. One beneficent result of the Exchange has been that the private intelligence office is fast going out of existence, since the end of the Exchange is not to make money, but to serve its patrons in providing places for them. A great hall seating four thousand people is used for public gatherings, and is devoted mainly to conferences of workmen and to lectures on industrial and educational topics. The Exchange has nothing whatever to do with politics. It is neither Anarchistic nor Socialistic, and has been of immense service to the classes for whose benefit it was organized.

RUSSIAN-FRENCH ALLIANCE.

Novoye Vremya (Pan Slavist), St. Petersburg.—It is necessary for the prestige of Russia that a Russian squadron of sufficient strength to command respect be placed in the Mediterranean Sea, to reestablish the equality of the great Powers in that sea, in opposition to the preponderant influence of England, which now threatens the Russian-French alliance. But even a large Russian fleet in the Mediterranean is of no avail, unless it remains always near France, to demonstrate the friendship between the two countries. Our alliance will come to naught unless we assist each other by combined demonstrations.

Nieuwe Rotterdamse Courant (Conserv.), Rotterdam.—There seems to be no doubt that the Khedive went to Constantinople to gain the Sultan's assistance in a general *coup d'état* in Egypt. Several plans have been laid before the Sultan. He has been asked to send troops according to the Convention of 1882. He has also been requested to provide the Khedive with a Turkish body guard, as a protection against possible English violence. The Khedive's position is best judged from the fact that he intends to visit Vienna, Berlin, Paris, and Copenhagen. At the latter place he expects to meet the Czar. Perhaps the Egyptians hope also that some advantages may be gained by them from a combined demonstration of the French and Russian fleets. The fact that the Khedive will not visit London speaks volumes.

OUR TREATY WITH RUSSIA.

The Chicago paper, *Progress*, published in the Russian language for the Russian-Americans, says this with regard to our treaty with Russia:

"At the present moment the treaty, which is not retroactive, is simply an official expression of sympathy to the Russian Emperor on the part of the American Government. But behind the Government there is the American people. Wherever the Russian exiles succeeded in obtaining a public discussion of the question, the masses of the people were found to be hostile to the treaty. We have no right to stop. The treaty can and must be abrogated. Republicans and Democrats are equally responsible for its existence. The negotiations were begun during Cleveland's Administration; the treaty was ratified by a Republican Senate, with the aid of Democratic votes (without these the requisite two-thirds majority could not have been secured), the exchange of final ratifications was performed by Cleveland and Gresham, who impudently laughed at the protests of public opinion. The Russian-Americans are in duty bound to call to account, at the nearest electoral campaigns, these corrupt friends of the Czar. The Russian Jew who shall vote for a Republican or Democrat, will vote for the Russian Czar, for a system of political and religious intolerance, for persecution of the millions of Jews in Russia. The honest man will have a right to brand any Jew-Republican or Jew-Democrat with the shameful appellation of Judas."

Current Events.

Wednesday, July 19.

The Rev. Henry Adams, late rector of the Church of the Redeemer, New York City, having announced that he has become a Roman Catholic, is formally deposed from the Ministry by Bishop Potter. Three more National Banks in Denver are forced to close their doors; numerous other failures of banks and banking-houses from various parts of the country are reported. Funeral of Anthony J. Drexel, at Philadelphia. The Brazilian Building at the World's Fair is dedicated.

The French Government sends an ultimatum to Siam demanding reparation for alleged outrages, and requiring an answer within forty-eight hours.

Thursday, July 20.

Sweden's day at the World's Fair; Colombia's Building is opened. The will of A. J. Drexel is filed for probate in Philadelphia; among his bequests is one of \$1,000,000 to found an art-gallery or museum.

The English Cabinet meets to consider the difficulty between France and Siam. Eleven clauses of the Home-Rule Bill are voted on under closure in the House of Commons; ten of them are passed and one is lost.

Friday, July 21.

The Commercial Bank at Milwaukee makes an assignment, and several smaller institutions throughout the South and West also close their doors. The steamship *Paris* breaks the record for the west-bound voyage between Southampton and New York.

The Government of Siam is informed by England that she is under no obligation to assist Siam in its troubles with France; the terms of the French ultimatum are made known.

Saturday, July 22.

A National bank, and a savings-bank in Milwaukee close their doors; further bank-failures in the South and West. The Governor of California appoints ex-Governor George C. Perkins to fill the vacancy in the United States Senate, caused by the death of Leland Stanford.

The reply of Siam to the ultimatum of France is sent to Paris; M. Develle refuses the request of the Siamese Minister for an extension of time. An important battle is reported in Rio Grande do Sul, in which the Government troops were routed and their commanding officer killed.

Sunday, July 23.

The World's Fair is rigidly closed. It is reported that the ruins of a prehistoric temple, 460 x 260 feet, with granite columns, have been discovered in the Colorado Desert. A mob in Memphis takes a negro from jail, hangs him, and then burns his body. Forest fires are raging in Northern Wyoming, where no rain has fallen in nine weeks.

Siam's reply to France is said to be unsatisfactory, and the French Minister is preparing to leave Bangkok.

Monday, July 24.

Col. F. C. Ainsworth and the Superintendent, Engineer, and Contractor of the Ford's Theatre building are indicted for manslaughter by the Grand Jury. In Detroit the 20th anniversary of the settlement of that city is celebrated. At the Catholic Summer School, Brother Azarias delivers a lecture on "Educational Ethics." By means of the heliograph successful signaling is accomplished between Peekskill and New York City.

France gives notice to the Powers of her intention to blockade the Siamese coast; M. Pavie, the French Minister at Bangkok, informs the Siamese Government that he will leave the city; the English papers condemn the action of France. The financial clause of the Home-Rule Bill is adopted by the House of Commons, sitting as a Committee of the Whole, by a vote of 226 to 191.

Tuesday, July 25.

Number of bank failures in Milwaukee, Louisville, and Indianapolis. The Erie Railroad Company is placed in the hands of receivers. Meetings in the interest of the free coinage of silver are held in Pueblo, Col., Butte, and Great Falls, Mon. 12,000 "commercial travelers" representing every State in the Union, and England, France, Germany, Austria, Holland, New Zealand, and Canada, parade in Chicago. The strike in the coal-fields of the Cherokee district, Kansas, is so serious that Gov. Lewelling has to call out the militia.

M. Pavie, the French Minister Resident, leaves Bangkok; it is reported that the Mandarin Party in China is urging the Government to interfere in the French-Siamese trouble; the subject is discussed in the British House of Commons. During the discussion of the financial proposals of the Home Rule Bill, Mr. Gladstone calls Mr. Chamberlain a "devil's advocate." The Belgian Chamber of Deputies adopts a proposal that three-fourths of the Senate shall be elected by universal suffrage, and the other fourth by communal councils.

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